

Helen Younansardaroud

Classical Syriac Course Book

Translated

by

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Foreword

The following book was assembled from teaching materials developed for Syriac lessons. The manuscript has been repeatedly reworked on the basis of experience in the seminar room. In this way, the encouragement and suggestions for improvement of Prof. Dr. Josef Tropper (Humboldt University, Berlin) have helped shape this book.

The process of constant revision of the manuscript could, of course, have continued over many further semesters, and it is certain that the book's readers will find that some parts remain deficient. In spite of these reservations, however, I have decided to publish this work in its current form in the hope that it will be a useful scholarly resource for academic Syriac lessons. Over the course of 15 lessons, it addresses all areas of Syriac grammar, with an increasing level of difficulty. The lessons are accompanied by corresponding exercises. The texts used for the exercises are drawn from classical Syriac literature, and serve to illustrate the grammatical themes addressed in the lesson. Each lesson also contains a table of vocabulary prior to the exercises. Knowledge of the vocabulary presented in the lesson is assumed. Beginning with Lesson 8, verb forms are presented separately, following the vocabulary table. At the back of the book, you will find a glossary and a bibliography.

The original work from 2012 was comprehensively corrected by my teacher, Professor Emeritus Dr. Rainer Voigt, for which I owe him particular thanks. I would also like to thank him for including the original German monograph in the series *Semitica et semitohamitica Berolinensia*.

This edition is a corrected and heavily revised version of the original, translated into English by Mr. Graham Wetherall (M.A.). I am very grateful to him for his dedication and hard work.

Berlin, April 2016

Helen Younansardaroud

Lesson 1

1. 1. Introduction and Classification

Classical Syriac (hereafter *Syriac*) belongs to the Eastern group of Aramaic languages, which together with the Canaanite languages (Phoenician, Hebrew etc.) make up the Northwestern group of Semitic languages. The earliest known written examples of Aramaic languages date back to the beginning of the 1st century BC. From the 6th century BC, Aramaic enjoyed a period of flourishing during the Neo-Babylonian and Achaemenid Empires, at which time it became the language of trade throughout the whole of the Middle East, advancing from Egypt/Asia Minor to India/Central Asia (the era of so-called Imperial Aramaic). Aramaic first went into decline in the West following the Muslim conquest of the 7th Century AD. Aramaic languages have survived to the present day in certain parts of Syria, the south of Turkey, Iraq and Iran.

Syriac is an offshoot of the local Eastern Aramaic dialect of the city of Edessa, which is fairly closely related to Jewish Babylonian Aramaic on the one hand, and Mandaic on the other. The oldest evidence of the language are inscriptions dating from the 1st century AD. In the wake of the early Christianisation, Syriac Bible translations emerged as early as the 2nd century AD (*Vetus Syra* and *Pšīṭṭā*). As a result, Syriac became a significant Christian literary language in the Syrian-Mesopotamian region, with two important centres in Nisibis (under Persian rule) and Edessa (under Roman rule). Due to this political and geographical separation, two different written forms of Syriac emerged (East Syriac and West Syriac).

Beginning in the 7th century, Syriac was increasingly supplanted by Arabic as a spoken language. Nonetheless, it remained in wide usage in the church and amongst scholars until the Mongol invasion of the 13th century. Dialects closely related to Syriac have survived to the present day. The most important of these include: a) *Ṭūrōyo* (spoken in *Ṭūr 'Abdīn*, South-East Turkey) and related dialects (including *Suryōyō*, *'Ōrōmōyō*, etc.); and b) Northeastern Neo-Aramaic (spoken mostly in Iran, Iraq and Syria), which incorporates a wide variety of dialects (including *'Ātōrāyā*, *Surat*, and *Swādāyā*).

The volume of Syriac literature is far greater than that of any other Aramaic language. It predominantly comprises Bible translations and commentaries, legends and other religious texts. Nonetheless, there are also extant works of history, profane literature and poetry.

1. 2. Attested Alphabetic Scripts

Classical Syriac, like other Semitic languages, uses an alphabet composed solely of consonants. There are three variants of the Syriac alphabet, each with slightly different character forms:

- (1) Eṣṭrangela, the oldest script form,
- (2) The Eastern Syriac (*Nestorian*) script, which arose from a regional variation of Eṣṭrangela. (traceable to around 600 AD),
- (3) The Western Syriac script, known as Serṭō, which has a decisively rounded, arched character form (traceable to around the 8th Century).

All three variants are in principle cursive scripts. It is characteristic of the scripts that most (though not all) letters are written joined up, and that some letters take a specific form when written at the end of a word. Serṭō is the most fluidly cursive of the scripts.

Below is a table showing .Serṭō, and Eastern Syriac scripts, together with a guide to pronunciation¹.

¹ Typeset: Gentium, Estrangolo Edessa, Serto Mardin, East Syriac Adiabene, Traditional Arabic, SBL Hebrew (Syriac fonts used with the kind permission of <http://bethmadutho.org/> and <http://jaas.org/>).

1.3. Alphabet Table

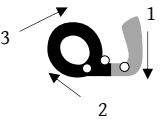
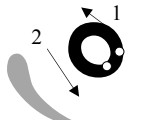
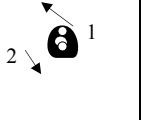
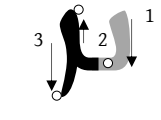
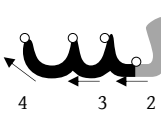
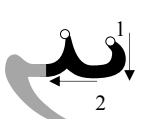
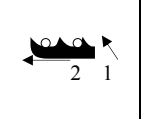
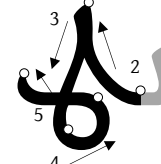
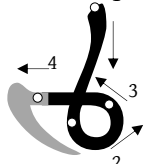
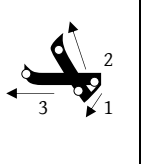
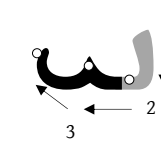
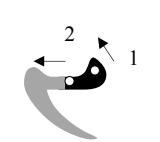
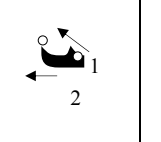
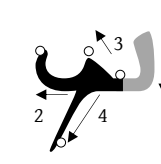
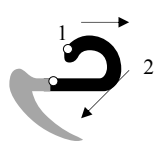
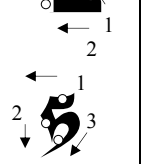
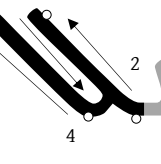
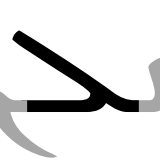
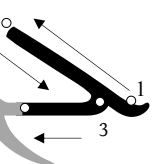
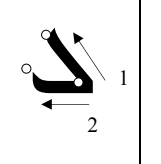
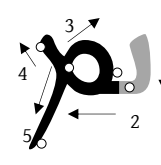
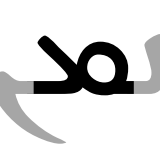
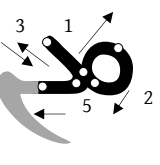
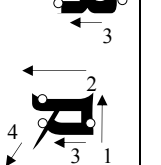
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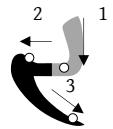
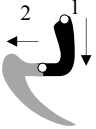
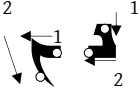
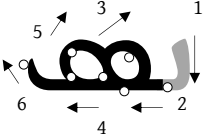
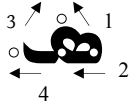
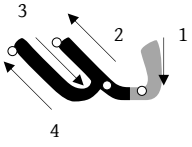
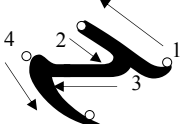
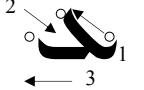
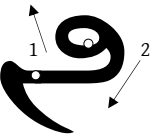
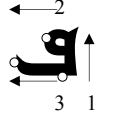
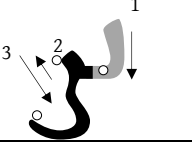
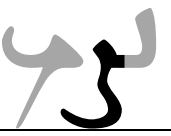
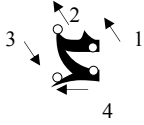
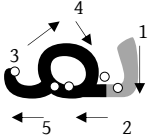
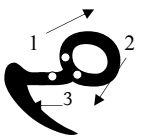
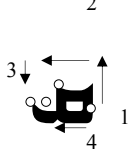
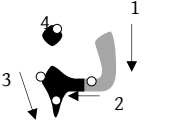
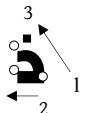
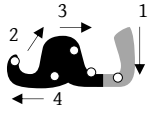
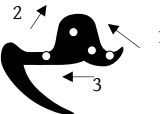
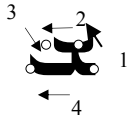
1. 4. Writing the Consonants in the Eastern Syriac and Serṭō. Scripts

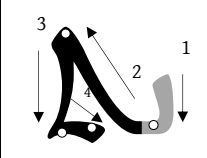
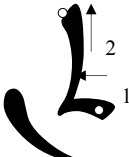
Syriac is written from right to left.² The form of the letters varies according to whether they are written in isolation, or occur at the beginning, in the middle or at the end of a word (see the alphabet table → 1. 3.). Most of the letters change their form when they are written as part of a word. The table above shows all of these forms for Serṭō; for Estrangelā and Eastern Syriac, only the main forms and actual final forms are given. The three consonants ܟ, ܡ, and ܢ all have special forms when written at the end of a word. Here are some examples from Serṭō and Eastern Syriac:

	JOINED TO THE RIGHT (WS)	CENTRAL POSITION (WS)	JOINED TO THE LEFT (WS)	ES
'Ā(ō)lāp				
Bēṭ				
Gā(ō)mal				
Dā(ō)lāḏ				
Hē				

² See the following websites for further information on Syriac notation: <<http://learnassyrian.com/aramaic/>> and <<http://nativlang.com/aramaic-language/aramaic-writing-cursive.php>> (last accessed 11.03.2012).

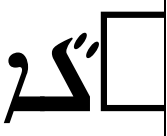
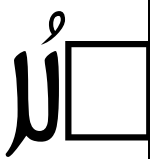
Wā'w				
Zay(ē)n				
Hēt				
Tēt				
Jō(ū)d				
Kā(ō)p̄				
Lā(ō)maḍ				
Mīm				

Nūn				
Semkaṭ				
Ē				
Pḡ				
Ṣā(ō)dḡ				
Qō(ū)ḡ				
Rḡ(ī)ṣ				
Šīn				

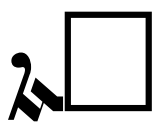
<i>Tā(a)ʿw</i>				
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1.4.1. Ligatures

The following letters take on a new form in combination with other letters:

OS: <i>Lāmaḍ,</i> <i>ʿĀlaḥ</i>		<i>lā</i> »not«		<i>ellā</i> »but«
WS: <i>Lōmaḍ,</i> <i>ʿōlaḥ</i>		<i>lō</i> »not«		<i>ellō</i> »but«

OS: <i>Lāmaḍ,</i> <i>Lāmaḍ</i>				<i>mallel</i> »he spoke«
WS: <i>Lōmaḍ,</i> <i>Lōmaḍ</i>				<i>mallel</i> »he spoke«

OS: <i>Tāʿw,</i> <i>ʿĀlaḥ</i>				<i>baytā</i> »house«
WS: <i>Tāʿw,</i> <i>ʿōlaḥ</i>				<i>baytō</i> »house«

1. 5. The Eastern Syriac Vowel System

Eastern Syriac employs a system of diacritical dots which serve to denote the following seven vowels:

/a/ ܐ	ܐܬܗܐ <i>p̄tāhā</i>
/ā/ ܐ̇	ܐܬܗܐ̇ <i>zqāpā</i>
/e/ ܐ̈	ܐܬܗܐ̈ܐܪܝܟܐ̈ܐܠܡܐ̈ܦܫܝܩܐ̈ <i>rbāṣā 'arrīkā/zlāmā pšīqā</i>
/e/, /e/ ³ ܐ̈̇	ܐܬܗܐ̈ܐܪܝܟܐ̈ܐܠܡܐ̈ܩܐܫܝܐ̈ <i>rbāṣā karyā/zlāmā qašyā</i>
/i/ ܝ	ܝܕܝܐܬܗܐ̈ <i>yōd h̄bāṣā</i>
/o/ ܝܐܘܐܬܗܐ̈	ܝܐܘܐܬܗܐ̈ <i>wā'w rwīhā</i>
/u/ ܝܐܘܐܬܗܐ̈	ܝܐܘܐܬܗܐ̈ <i>wā'w 'allīṣā</i>

National grammarians such as Bar Hebraeus draw a further distinction in the case of *ē*, distinguishing a close from an open *e*-vowel. This distinction is also observed in this book: the open variant is transcribed as *ē̄*, and the close variant with *ē̇* (traditionally, both are simply written as *ē*).

This system essentially only distinguishes vowel qualities, even though the Syriac names suggest a distinction between long or short sounds – a distinction one would also expect from the language-historical point of view. According to this system, the difference between *ā* (*Zqāpā*) (trad. *ā*) and *a* (*P̄tāhā*) does not concern the length (quantity), but rather the degree of openness of the vowel. *Zqāpā* is pronounced as an open *a*, i.e. as *ā* [ɔ]; by contrast, *P̄tāhā* is pronounced as a close *a*. Handwritten sources often show up deviations in the transcription of vowels (in particular *ā* instead of *a*).

The Eastern Syriac vowel system is multifaceted, and is better suited to the learning of the language than the Western Syriac system, in which vowels are less clearly distinguished from one another. As such, we encourage the use of the Eastern Syriac pronunciation for learners of the language.

1. 6. The Western Syriac Vowel System

The older variant of Syriac was written entirely without vowel signs. Instead, they made use of plene-writing (→ 1. 8.) and so-called grammatical dots (→ 2. 4.). Specific vowel signs used in addition to *matres lectionis* first emerged at the end of the classical period. Different systems were developed in Eastern and Western Syriac.

³ /e/ is also referred to as *yōd massaqtā* in the literature.

In the 8th Century, Western Syriac began to make use of Greek vowel signs written above or underneath consonants. This system distinguishes between five vowel qualities, and does not denote vowel length:

/a/	آ	ܐܠܗܐ	<i>p̄tōhō</i>
/o/	ܐܘܐ	ܐܘܪܝܬܐ	<i>zqōpō</i>
/e/	ܐܝܐ	ܐܝܪܝܬܐ	<i>rbōšō</i>
/i/	ܐܝܐ	ܐܝܪܝܬܐ	<i>hbōšō</i>
/u/	ܐܘܐ	ܐܘܪܝܬܐ	<i>šōšō</i>

1. 7. Transcription Employed in this Book

The transcription of vowels in this textbook is based on the Eastern Syriac vowel system. As such, it differentiates between the following seven vowel qualities (cf. → 1. 8.): *a*, *ā*, *e*, *ē/ē*, *ī*, *ō*, *ū*.

For historical-etymological reasons, as well as for the sake of the clarity of the syllable structures and various sound changes, this book also distinguishes vowel lengths. In this manner, the symbols *a* and *e* are understood to be short vowels, while the symbols *ā*, *ē* (open) and *ē* (close) denote long vowels. Furthermore, in the case of *u* and *o*, a distinction is made between historically short vowels (*u*, *o*) and long vowels (*ū*, *ō*). Examples:

ܩܘܕܝܫܐ *qudšā* »sanctuary«

ܡܠܟܘܬܐ *mal kūtā* »kingdom«

ܕܠܐ *kol* (WS ܕܠܐ *kul*) »every, all«

ܦܪܕܝܩܐ *pārōqā* »saviour«

For certain Western Syriac word forms and pronunciation variations, a transcription is occasionally provided, e.g. ܕܠܐ *kol* (WS ܕܠܐ *kul*) »every, all«. Schwa vowels (in the sense of the Hebrew *shewa mobile*) are not taken into account in the notation, e.g. *q̄tal* instead of *q̄ʿtal*.

In the notation used in this book, unspoken consonants are written in superscript (with or without *linea occulta* → 3. 1.; 7. 3.), e.g.:

ܐܢܬܐ *ʾaⁿtt^a* »you« (f.)

ܐܢܬܐ *ʾaⁿtt^a* »woman, wife«

ܐܝܬܐ *ʾaⁿk* »like«

1. 8. Vowel Correspondences between ES and WS

The following table shows vowel correspondences between Eastern and Western Syriac (unequal correspondences are shown in bold):

ES	a ܐ	ā ܐ̄	e ܐܝܐ	ē ܐܝܐ	ē ܐܝܐ	ī ܐܝܐ	o/ō ܐܘܐ	u/ū ܐܘܐ
WS	a ܐ	ō ܐܘܐ	e ܐܝܐ	ē ܐܝܐ	ī ܐܝܐ	ī ܐܝܐ	u/ū ܐܘܐ	u/ū ܐܘܐ

As the table shows, WS is characterised by a tendency towards vowel narrowing (a reduction of the degree of openness), as well as by chain shifts. As such, ā is no longer present in WS, all o/ō vowels become u/ū, and all closed ē vowels become ī.

Examples of similar vowel correspondences:

ES	WS	
ܐܠ 'al	ܐܠ 'al	on, because of
ܡܢ/ܡܢܝ men	ܡܢ/ܡܢܝ men	from
ܕܥܢ dēn	ܕܥܢ dēn	but, by the way, however
ܒܝܫ biš	ܒܝܫ biš	bad

Examples for ā (trad. ā) > ō; ē (trad. ē) > ī; o/ō > u/ū:

ES	WS	
ܫܠܡܐ šlāmā	ܫܠܡܐ šlōmō	peace
ܒܝܬܐ bē'rā	ܒܝܬܐ bī'rō	a well
ܟܠ kol	ܟܠ kul	every, all
ܫܠܘܬܐ šlōtā	ܫܠܘܬܐ šlūtō	prayer

The 22 letters of the Syriac script essentially constitute a purely consonantal alphabet. Nonetheless, three letters, namely 'ālap̄ (ܐ), wā'w (ܘ) and yōd (ܝ), are also used to denote vowels (so-called plene-writing), mostly originally long vowels:

- Yōd (ܝ) stands for ī and, in the middle of a word, for (close) ē (= WS ī) and (open) ē. Examples: ܕܥܢ dēn »but, by the way, however«, ܗܠܥܢ hālēn »these«, ܒܝܫ biš »bad«, ܕܥܢܐ dēšā (WS ܕܥܢܐ rēšō) »head«. In the case of ܕܥܢܐ rēšā (WS ܕܥܢܐ rēšō) »head«, spellings without the corresponding vowel letters (so-called defective spellings) are common.
- Wā'w (ܘ) stands for u/o (= WS u), and also not infrequently for historically short vowels. Examples: ܗܒܒܐ ḥubbā »love«, ܬܫܒܚܬܐ tešboḥtā (WS ܬܫܒܚܬܐ tešbuḥtō) »glory«. Defective spellings are common for ܟܠ kol (old form: ܟܠܐ) (WS ܟܠ kul) »every, all« and ܡܬܬܠ metṭol (older form: ܡܬܬܠ) (WS ܡܬܬܠ metṭul) »because of«.
- 'Ālap̄ (ܐ) stands for any ā (= WS ō), ē or ē at the end of a word. Examples: ܡܠܟܐ malkā »king«, ܡܠܟܐ malkē »kings« (pl. → 3. 6. 1.), ܢܐ nē (WS ܢܐ nī) »I beg!«.

1. 9. Vowel Assimilation.

1. 9. 1. Assimilation. /a/ > /e/

Before /š/, and occasionally also before /s/, an /a/ vowel sound becomes an /e/, e.g.

ܬܫܡܫܬܐ tešmeštā < *tašmeštā »ministry, service«

ܒܝܬܐ *bestar* < **bastar* »behind«

ܒܝܬܐ *besrā* < **basarā* »flesh«

1. 9. 2. Assimilation. /u/ > /o/ (only in ES)

In ES, preceding a guttural sound, an /r/ or an /l/, /u/ sometimes becomes /o/ (in WS, it remains /u/), e.g.

ܒܝܬܐ *īšō* »Jesus« (WS ܝܫܘܥ *Yešū*)

ܒܝܬܐ *z'ōrā* »small, junior« (WS ܙܘܪܐ *z'ūrō*)

ܒܝܬܐ *gdōlā* »plaits of hair« (WS ܓܕܘܠܐ *gdūlō*)

1. 10. Diphthongs

Syriac has the following diphthongs:

āw	ܐܘ	ܡܠܬܐ <i>māwtā</i> »death«
aw (WS)	ܐܘܐ	ܡܠܬܐ <i>mawtā</i> »death«
āy	ܐܝ	ܗܝܝ <i>hāy</i> »that«
ōy (WS)	ܐܝܐ	ܗܝܝ <i>hōy</i> »that«
ay	ܐܝܐ	ܙܝܬܐ <i>zaytā</i> »olive tree«
īw	ܐܝܐ	ܐܪܡܝܐ <i>'armīw</i> »he threw«
ū ^{hy}	ܐܝܐ	ܐܪܡܝܐ <i>'ahū^{hy}</i> »his brother«
ēw ^{hy}	ܐܝܐ	ܢܪܡܝܐ <i>nermēw^{hy}</i> »he shall throw it«

- Ā followed by the semivowel w (= ܘ) results in āw (= ܐܘ). IN ES, āw is always substituted for aw (in WS aw remains unchanged), e.g. ES ܡܠܬܐ *māwtā*, WS ܡܠܬܐ *mawtō* »death«, OS ܝܠܡܐ *yāwmā*, WS ܝܠܡܐ *yawmō* »day«. In certain cases (such as st.cs. (→ 3. 6. 1.)), āw = aw changes to the monophthong o, and āy to ē, e.g. ܝܠܡܐ *yom* »day« (st.cs. of ܝܠܡܐ *yāwmā*), ܒܝܬܐ *bēt* »the house of« (st.cs. of ܒܝܬܐ *baytā*).
- Ā followed by y or i (also ī) results in āy (WS ōy), e.g. ܗܝܝ *hāy*, WS ܗܝܝ *hōy* »that«.
- A followed by y or i (also ī) results in ay, e.g. ES/WS ܙܝܬܐ *zaytā* »olive tree«, ܒܝܬܐ *baytā* »house«⁴.
- Ī or ē followed by w or u result in īw or ēw respectively, e.g. ܐܪܡܝܐ *'armīw* »he threw« (cf. ܩܫܝܐ *qšī^hw* [read: qšīw] »it is hard«) ܢܪܡܝܐ *nermēw^{hy}* [read: nermēw] »he shall throw it« (→ 13. 2.).

⁴ Exception: ܐܝܐ *'ā'k* [Read! *ak*] »like«.

⁵ In the transcription, the unspoken consonant, which is marked with a *linea occultans*, is written in superscript (→ 1. 7.).

1. 11. Vocabulary

A. for, to	ل د	which, what	أَيْنَا ʾaynā
not	لَا lā	but	لَئِنْ ʾellā
it was, it became	هَؤُلَاءِ hwā	king	مَلِكًا malkā
this	هَٰذَا hāḏā	queen	مَلِكَةً malkatā
on, because of	أَلْ al	Ishaq	إِسْهَاق ʾIshāq
from	مِنْ/مِن men	every, all	كُل kol
he	هُوَ hū	by the way, even	بِئْسَ gēr
I	أَنَا ʾenā	Lord, master	مَرْيَا mārā
head	رَءِيسٌ rēšā	concerning, because of	مِثْل metṭol
that	هَٰؤُلَاءِ hāw	also	أَيْ ʾāp
B. house	بَيْتٌ baytā	together, with	أَم am
day	يَوْمًا yāwmā	earth, land	أَرْضٌ ʾarʾā

1. 12. Exercises

A. Practise writing the following words until fluent, then transcribe them according to the transcription used in this book:

1 ذَيْتٌ 2 كَ 3 مَلِكٌ 4 هَؤُلَاءِ 5 هُوَ 6 هَؤُلَاءِ 7 مَلِكٌ 8 هَؤُلَاءِ 9 ذَيْتٌ 10 مَلِكٌ

1 ذَيْتٌ 2 لَ 3 مَلِكٌ 4 هَؤُلَاءِ 5 هُوَ 6 هَؤُلَاءِ 7 مَلِكٌ 8 هَؤُلَاءِ 9 ذَيْتٌ 10 مَلِكٌ

1 ذَيْتٌ 2 لَ 3 مَلِكٌ 4 هَؤُلَاءِ 5 هُوَ 6 هَؤُلَاءِ 7 مَلِكٌ 8 هَؤُلَاءِ 9 ذَيْتٌ 10 مَلِكٌ

B. Practise writing the following words until fluent, then transcribe them according to the transcription used in this book:

1 ذَيْتٌ 2 ذَيْتٌ 3 ذَيْتٌ 4 ذَيْتٌ 5 ذَيْتٌ 6 ذَيْتٌ 7 ذَيْتٌ 8 ذَيْتٌ 9 ذَيْتٌ 10 ذَيْتٌ 11 ذَيْتٌ 12 ذَيْتٌ 13 ذَيْتٌ 14 ذَيْتٌ

1 ذَيْتٌ 2 ذَيْتٌ 3 ذَيْتٌ 4 ذَيْتٌ 5 ذَيْتٌ 6 ذَيْتٌ 7 ذَيْتٌ 8 ذَيْتٌ 9 ذَيْتٌ 10 ذَيْتٌ 11 ذَيْتٌ 12 ذَيْتٌ 13 ذَيْتٌ 14 ذَيْتٌ

1 ذَيْتٌ 2 ذَيْتٌ 3 ذَيْتٌ 4 ذَيْتٌ 5 ذَيْتٌ 6 ذَيْتٌ 7 ذَيْتٌ 8 ذَيْتٌ 9 ذَيْتٌ 10 ذَيْتٌ 11 ذَيْتٌ 12 ذَيْتٌ 13 ذَيْتٌ 14 ذَيْتٌ

Lesson 2

2.1. Consonants in the ES and Serṭō. Scripts.

Syriac consonants can be broken down into three groups according to their manner of articulation (unvoiced, emphatic, voiced) as follows:

	unvoiced	emphatic	voiced
Labials	ܦ/ܦ/ /p/		ܒ/ܒ/ /b/
Labiodental	ܦ/ܦ/ /p̥/		ܒ/ܒ/ /b̥/
Dental	ܬ/ܬ/ /t/	ܬ/ܬ/ /t̥/	ܕ/ܕ/ /d/
Interdental	ܬ/ܬ/ /t̪/		ܕ/ܕ/ /d̪/
Sibilant	ܫ/ܫ/ /ʃ/, ܫ/ܫ/ /s/	ܫ/ܫ/ /ʃ̥/	ܙ/ܙ/ /z/
Velar	ܕ/ܕ/ /k/	ܕ/ܕ/ /q/	ܕ/ܕ/ /g/
Uvular	ܕ/ܕ/ /k̠/		ܕ/ܕ/ /g̠/
Pharyngeal	ܬ/ܬ/ /ħ/		ܬ/ܬ/ /ʕ/
Laryngeal	ܬ/ܬ/ /h/, ܬ/ܬ/ /ʔ/		

Syriac resonants/sonorants (nasal, liquid)

	Nasal	Liquid
Bilabial	ܡ/ܡ/ /m/	
Dental/Alveolar	ܢ/ܢ/ /n/	ܠ/ܠ/ /l/, ܠ/ܠ/ /r/

2.2. The Two Pronunciations of the Bḡadk̄p̄at-Consonants.

Depending on its phonetic position, the Bḡadk̄p̄at-sound (ܒܓܕܩܦܬܐ) is either plosive. (ܒܓܕܩܦܬܐ Quššāyā ܒܓܕܩܦܬܐ »hardening») or spirant, i.e. fricative (ܒܓܕܩܦܬܐ Rukkākā ܒܓܕܩܦܬܐ »softening»). The plosive variant is denoted with a dot above, the spirant with a dot below:

ܒܓܕܩܦܬܐ Quššāyā Bḡadk̄p̄at	ܒܓܕܩܦܬܐ Rukkākā Bḡadk̄p̄at
ܒܓܕܩܦܬܐ ES	ܒܓܕܩܦܬܐ
ܒܓܕܩܦܬܐ WS	ܒܓܕܩܦܬܐ

The variation in the pronunciation of these consonants follows two basic rules:

- (1) Geminated (lengthened) consonants are never pronounced as a spirant, e.g. *dd* in ܡܕܕܡ *meddem* »something«.
- (2) A (simple) Bḡadk̄p̄at-sound is always pronounced as a spirant when preceded by any regular vowel, or by a murmured vowel which was formerly a short vowel. Otherwise, i.e. following a consonant, it is pronounced as a plosive. This rule also applies across the word boundary:

(e.g. **hānā baytā** »this house« (→ 5. 2.).

When applying rule (2) in the case of a formal Ø-vowel, the reader must distinguish whether it is to be read, in terms of the distinction familiar from Hewbrew, as a *Shewa quiescens*, (i.e. structural or actual vowellessness), or as a *Shewa mobile*, (i.e. purely superficial vowellessness resulting from a reduced vowel). The following rules of thumb are helpful in such cases (*consonant* here refers to the *Bḡaḏkṣaṭ*-consonant):

- The onset consonant of an isolated word form is always pronounced as a plosive, which is why it is not marked with a **Quššāyā** **Quššāyā**. However, in the context of a sentence, it is only pronounced as a plosive after a consonant at the end of the previous word, e.g. **baytā** »house« (isolated), or **kol baytā** »the whole house«, in contrast to **hānā baytā** »this house«.
- The second consonant in a formal double consonance at the beginning of a word is pronounced as a spirant, e.g. **ktābā** »book«; exceptions: **štā** »six«, **štīn** »sixty«.
- Double consonance at the end of a word is elided. In this case, *Bḡaḏkṣaṭ*-consonants become spirants, e.g. **rab** < **rabb* »great« (St. abs. → 3. 6. 1.); exception: **ʾatt** »you«.
- Consonants following a closed syllable are not pronounced as spirants, e.g. **malkā** »king«.
- A consonant following a geminate is pronounced as a spirant, e.g. **dukkā** < **dukkā* »place«.⁶
- Consonants following the diphthongs *āw* (= WS *aw*) and *āy* are pronounced as plosives rather than as spirants, e.g. ES **māwtā** »death«, **baytā** »house«; exceptions: **ʾak** [read: *ak*] »like, as«.
- The onset consonant *k* which features in various pronominal suffixes to nouns is pronounced as a spirant e.g. **pāroqkōn** »your saviour«. This is because there was originally a case ending vowel (V) between the final consonant of the noun and the suffix: **pāroqV-kōn* (→ 6. 1.).
- In the case of syllable reduction or the omission of vowels, the consonant is pronounced as a spirant, e.g. **dahbā** < **dahabā* »gold« (→ 3. 4.).

Note also:

- The feminine ending, -*t* (→ 3. 6. 1.) is generally pronounced as a spirant (so long as it is not geminated as a result of assimilation, e.g. **yālettā** < **yāledtā* »begetter, mother«) e.g. **malktā** »queen«, **mšuhtā** »measure«. This is because there is usually an underlying *-*at*. There are however several exceptions (as well as deviations in pronunciation), e.g. **btultā** »virgin«, **tešbohtā** »glory«.⁷

Additionally, the spirantization of the *Bḡaḏkṣaṭ*-sound occurs, when the proclitic particles **b-** (preposition »in«), **l-** (preposition »for, to«), **d-** (determinative pronoun) or **w-** (conjunction »and«) occur before nomina with a vowelless onset consonant e.g. **ba-ktābā** »in the book«, as well as in the case of accumulation of these proclitics, e.g. **dab-baytā** »(he) who (is) in the house«.

⁶ Conversely, in such cases, the spirant points to the gemination of the preceding consonant.

⁷ Occasionally, words that would otherwise be pronounced the same are distinguished by varying the pronunciation of a *Bḡaḏkṣaṭ*-consonant, e.g. **garbā** »leprous« in contrast to **garbā** »Leprosy«.

2. 2. 1. Writing Geminate Consonants

Syriac uses both simple and geminate (lengthened) consonants. This difference, however, is not denoted in the written script. Geminate consonants are not denoted using double letters, as is usually the case in semitic languages. However, in the case of ܒܓܕܩܦܬܐ Bḡadkṗaṭ-consonants, it is possible to draw this distinction, since geminate consonants are never pronounced as spirants. Examples:

ܣܓܓܝܐ *saggī* 'ā »much, many«

ܣܟܟܠܐ *sukkālā* »meaning, sense«

ܫܬܬܪܐ *settārā* »protection«

ܣܟܟܝܢܐ *sakkīnā* »knife«

2. 2. 2. The 'Ālaṗ

In the following cases, the glottal stop 'Ālaṗ is not pronounced. Although it is not articulated (cf. *the shewa quiescent*. from Hebrew grammar), it is nonetheless preserved in written form⁸:

- 'Ālaṗ in the syllable onset.:

ܡܐܐ *mā'* »100« (→ 13. 3.)

ܒܝܕܐ *b-īdā* »in the hand« (also across the morpheme boundary)

ܡܠܐܟܐ *mala'kā* »angel«

In the following cases, the 'Ālaṗ is silent, but is usually written with linea occultans, e.g.

ܢܫܐ *'nāšā* »man, people«⁹

ܚܪܐ *'hrēn* »another«¹⁰

ܚܪܢܐ *'hrēnā* »another«

2. 3. Prothesis

In rare cases, particularly before /št/, a prothetic syllable of the form /'V/ ('Ālaṗ + vowel) is introduced before what would otherwise be a double consonant onset, for ease of pronunciation. Examples:

ܐܫܬܐ *'eštā* »bottom«

ܐܫܬܐ *'eštā* »six« (or ܫܬܐ *štā*) (→ 13. 3.)

ܐܫܬܝܢ *'eštīn* »60« (or ܫܬܝܢ *štīn*) (→ 13. 3.)

⁸ There would otherwise be no difference in the transcription between *mā* (= ܡܐ *mā* »what?«) and *mā'* (= ܡܐܐ *mā'* »100«).

⁹ In dictionaries, such words are generally listed according to their written form (i.e. ܢܫܐ *'nāšā* is listed under 'n-š).

¹⁰ In dictionaries, such words are generally listed according to their written form, including for spellings without Ālaṗ (i.e. ܚܪܐ *'hrēn* is listed under 'h-r).

2. 4. Graphic Symbols and Punctuation Marks

As well as diacritical points, (cf. Bḡadk̄p̄aṭ-consonants. → 2. 2.), Syriac also makes use of grammatical points denoting number and gender.

Especially in texts without vowel signs, words that are orthographically identical are often marked with a dot above, in order to denote a full and dark pronunciation, in contrast to a finer and weaker pronunciation. A dot above is used in the following cases:

- For the active participle (→ 4. 4.) in order to distinguish it from the perfect (→ 7. 1.), e.g. **ܕܢܝܒ** *kāteḇ* »writing«, **ܕܢܝܒܐ** *kṭāḇ* »he wrote«.
- For the possessive and object suffixes of the 3.f.sg., to distinguish them from the 3.m.sg. (→ 6. 1.), e.g. **ܕܢܝܗ** *dīnāh* »her judgement«, **ܕܢܝܗܐ** *dīnēh* »his judgement«.
- Above certain words, e.g. **ܗܢܘܢ** *hānōn* »those«, to distinguish it from **ܗܢܢܐ** *hennōn* »they«; **ܐܠܐ** *wālē* »fitting, proper« in distinction to **ܐܠܐܐ** *w-lā* »and not«; **ܐܠܐܐ** *ʿabḏā* »work« in distinction to **ܐܠܐܐܐ** *ʿabḏā* »Slave«.

In the East Syrian tradition, two dots are occasionally placed under the suffix of the 3.f.sg. to distinguish it from the 1.sg., e.g. **ܕܢܝܒܐ** *ketḇat* »she wrote« in contrast to **ܕܢܝܒܐ** *ketḇet* »I wrote«. These two dots are also used to distinguish the voiced **ܐ** in **ܐܠܐܐ** *hwā* »it was, it happened« (in contrast to **ܐܠܐܐ** *h-wā*).

For Syāmē-dots, see (→ 3. 6. 1.).

2. 4. 2. Punctuation Marks

The following punctuation marks are particularly common:

- Single dot: . at the end of a sentence.
- Point above (**ܐܠܐܐܐ** *ellāyā*): .
- Point below (**ܐܠܐܐܐ** *taḥṭāyā*): .
- Colon (**ܐܠܐܐܐ** *šwāyyā*): :
- ❖ is used to denote the end of a paragraph.

2. 4. 3. Linea Occultans

In words that are orthographically identical, a line (**ܐܠܐܐܐ** *marḥānā*) is drawn above the consonant to indicate the absence of a vowel, e.g. **ܐܠܐܐܐ** *ṭleq* »they passed away« (cf. → 7. 1.) in contrast to **ܐܠܐܐܐ** *ṭalleq* »they finished« (cf. → 9. 2.). This line (*linea occultans*) is also drawn above consonants within a word which are not pronounced, e.g. **ܐܠܐܐܐ** *h-wā* (= *wā*) »to be, to happen« (→ 7. 3.), **ܐܠܐܐܐ** *malḡā^{-h}w* [read: *malḡāw*] (WS **ܐܠܐܐܐ** *malḡā^{-h}w*) »he is king«, **ܐܠܐܐܐ** *yā^hb* [read: *yāb*] »he gave« (→ 14. 2.).

In the WS tradition, the *linea occultans* is also drawn under the consonant (**ܐܠܐܐܐ** *mhaggyānā*), e.g. **ܐܠܐܐܐ** *h-wō* (= *wō*) »be, happen«. A line drawn under also serves to indicate an additional *e* vowel, e.g. **ܐܠܐܐܐ** *deḥeltā aus deḥlṭā* »fear«.

2. 5. Vocabulary

A. kingdom	מַלְכוּתָא <i>malkūtā</i>	B. much, many	סַגִּי'א <i>saggī'ā</i>
something	מֵדְדֵם <i>meddem</i>	when	כַּד <i>kad</i>
death	מָוְתָא <i>māwtā</i>	you	אַתָּה <i>'a'tt</i>
place	דְּחָבָא <i>dukktā</i>	one	הַד <i>had</i>
book	כְּתָבָא <i>ktābā</i>	love	הַבְּבָא <i>hubbā</i>
son	בְּרָא <i>brā</i>	like, as	כְּ <i>'a'k</i>
hand	יָדָא <i>'idā</i>	just as	כְּ ד <i>'a'k d</i>

2. 6. Exercises

A. Sort the following words according to the pronunciation of the Bḡadkṗaṭ, and transcribe them according to the transcription used in this book:

1 מֵדְדֵם, כַּד, מָוְתָא 2 מַלְכוּתָא, בְּרָא, חַבְבָּא, דְּחָבָא 3 אַתָּה, בְּרָא, יָדָא

1 מְבִיבָא, חַבְבָּא, מָוְתָא 2 מַלְכוּתָא, כַּד, חַבְבָּא, בְּרָא 3 אַתָּה, אַבְרָא

1 מְבִיבָא, חַבְבָּא, מָוְתָא 2 מַלְכוּתָא, חַבְבָּא, חַבְבָּא, מָוְתָא 3 אַתָּה, אַבְרָא, אַבְרָא

B. Sort the following words according to the pronunciation of the Bḡadkṗaṭ and transcribe them according to the transcription used in this book:

1 חַבְבָּא, בְּרָא, דְּחָבָא 2 אַתָּה, בְּרָא, סַגִּי'א 3 דְּחָבָא, חַבְבָּא, בְּרָא



1 מָוְתָא, אַבְרָא, בְּרָא, מָוְתָא 2 אַתָּה, כַּד, אַתָּה 3 אַתָּה, אַתָּה, אַתָּה

1 חַבְבָּא, אַבְרָא, מָוְתָא 2 מָוְתָא, חַבְבָּא, חַבְבָּא 3 אַתָּה, אַתָּה, אַתָּה

Lesson 3

3.1. Total Assimilation of Consonants (/n/, /l/)

In most cases, a vowelless /n/ is assimilated to the following consonant (exceptions: /h/, see → 11. 1.). As a consequence, the consonant in question is pronounced geminate. The assimilated /n/ is dealt with in various different ways orthographically. For nominal word forms, it is usually denoted with *linea occultans*, e.g.

ܡܕܝܢܬܐ *mdīⁿttā* < **m^edīntā* < **m^edīn^etā* »city, town« (in contrast to st.cs. ܡܕܝܢܐ *mdīnā* (→ 3. 6. 1.))

ܫܐܢܬܐ *šaⁿttā* »year« (in contrast to st.cs. ܫܢܐ *šnat* (→ 3. 6. 1.)).

By contrast, in the case of compounds with ܡܢ / ܡܢܝ *men* »from«, a vowelless /n/ is not written (→ 6. 4.), e.g.

ܡܝܟܬܠܐ *mekkēl* < **menkēl* »from that time, henceforth«

ܡܝܟܬܠܐ *mekkâ* < **menkâ* »from this place«

For the assimilation of /n/ in verbal forms, see Verbs I-n (→ 11. 1.).

In rare cases, /l/ is assimilated to the preceding syllable; see also (→ 14. 2.), e.g. ܡܥܬܩܬܐ *massaqtâ* < **maslaqtâ* »ascent«.

In very rare cases, /r/ is not pronounced, but is retained in the orthography, e.g.

ܒܬܠܬܐ *ba^rt* (< **bart*) *malkâ* »daughter of the king«

ܒܬܠܬܐ *ba^rt* (< **bart*) *qyāmâ* »daughter of the holy covenant = nun«

3.1.1. The Assimilation of Dentals

In some word forms, adjacent dentals give rise to a partial assimilation. In purely consantal writing, the assimilation is not expressed.

A common phenomena is the regressive assimilation of dentals in nouns preceding the feminine ending A(→ 3. 6. 1.), e.g.

ܒܬܝܒܬܐ *'abbittâ* < **'abbittâ* »thick, heavy«

ܚܕܬܐ *ḥdattâ* < **ḥdattâ* »new«

However, in the case of ܦܫܬܐ < **pšittâ* »simple« (*tt* < **tt*), this book uses the original form of transcription, i.e. ܦܫܬܐ *pšittâ*.

For the partial assimilation of the stem marker /t/ in T-stems, see (→ 9. 1.).

3.2. Consonant Dissimilation

The following are some of the most important consonant dissimilations (transformation or omission of a phoneme) in Syriac:

/b/ zu /b/ zu /w/ in: ܟܠܟܒܐ *kawkbâ* < **kabkab* »star«

/ʾ/ zu /ʾ/ in: ܐܦܥܐ 'a'pā < *'a'pā »double«
 /ʾ/ zu /Ø/ in: ܬܫܐܬܐܪ tšāta'sar < *tša'ta'sar »19«
 /r/ zu /n/ in: ܬܪܝܢ trēn < *tnēn »two«; ܒܪܐ brā < *bnā »son«

3.3. Consonant Correspondences: Syriac – Hebrew - Arabic.

In Syriac (and in Aramaic languages in general), five of the semitic consonants have a different phoneme correspondence to Hebrew; namely, the three semitic interdentals *t̪*, *d̪* and *ɖ*, and the laterals *ś* and *ṣ* (= *ḏ*). In classical Arabic, these consonants have all been preserved as distinct phonemes (ث، ذ، ظ and ش، ض).

In Syriac, the interdentals merged with the corresponding dentals (*t̪* > ܬ, *d̪* > ܕ, *ɖ* > ܬܕ), whereas in Hebrew, they merged with the sibilants (*t̪* > ܬ, *d̪* > ܕ, *ɖ* > ܬܕ). The voiceless lateral *ś* in Syriac merged with ܫ, while in Hebrew it remained as ܫ. The emphatic lateral *ṣ* in Syriac merged with ܥ, whereas in Hebrew it merged with ܥ. As a result of this divergence in phoneme merging, Syriac T-consonants sometimes correspond to Hebrew S-consonants. Furthermore, the Syriac phonemes ܫ and ܥ correspond to the Hebrew ܫ and ܥ respectively. There is still, however, a 1:1 correlation between the T-consonants S-consonants, and ܥ.

Examples:

t/š/t̪	ܬܠܐ tlāt	שלוש	ثَلَاثٌ	three
d/z/d̪	ܕܗܒܐ dahbā	זהב	ذَهَبٌ	gold
t̪/s/ɖ	ܬܠܠܐ tellālā	צל	ظِلٌّ	shadow
s/ś/ṣ	ܥܫܪ 'sar	עשר	عَشْرٌ	ten
/s/ ḏ	ܐܪܥܐ 'ar'ā	ארץ	أَرْضٌ	land

3.4. Syllable Structure and Vowel Reduction.

Ancient semitic languages only contain the following three syllable types: {CV} (short open syllable.), {Cv̄} (long open syllable.) and {CvC} (closed syllable., considered as long) (C = consonant; v = any short vowel, v̄ = long vowel). CvW and CvY are treated as {CvC}-syllables, e.g. baytā = bay/tā »house«. Syriac has also developed secondary syllable patterns. The following four distinctive forms should be noted:

- (1) A short initial syllable {Cv} preceding the tone syllable is reduced to {C^e} – except when it follows ('Ālap̄). It is likely that originally, ^e was voiced as a murmured vowel corresponding to the Hebrew *Shewa mobile*, and later ceased to be voiced at all.. This gave rise to words with double consonants in the initial sound, e.g. {CCVC}, ܩܬܠ qṭal < *q^etal < *qaṭal »he killed« (→ 7. 1.).
- (2) Final vowels were dropped, giving rise to secondary double closed syllables of the structure {CVCC} at the end of a word, e.g. ܬܠܬܐ ktābt < *ktābta/ā »you wrote« (→ 7. 1.).
- (3) Final vowels were no longer stressed, but were still written according to the old orthography, e.g. ܡܠܟܐ malk' < *malkī »my king« (→ 6. 2.), ܬܠܬܐ ktāb' < *ktābū »they wrote« (→ 7. 1.).

- (4) In the case of two successive originally untuned syllables of the form {Cv|Cv}, {Cv̄|Cv} or {CvC|Cv}, the vowel of the second syllable is reduced, e.g. **ܕܗܒܐ** *dahbā* < **dahabā* »gold«, **ܡܠܟܬܐ** *malḵtā* < **malkatā* »queen«.
- (5) A vowelless y (and y^e) in the initial word sound becomes an ī vowel, resulting in secondary words with an initial vowel sound. In the orthography, this is written as Yoḏ, or sometimes as 'Ālaḫ (as vowel bearer). Examples: **ܝܕܐ** *īdā* < **y^eda* »he knew« (→ 11. 3.) (also sometimes with 'Ālaḫ **ܝܕܐ**), **ܝܫܘܥ** *īšō* »Jesus«, **ܝܕܐ** *īdā* < **y^edā* »hand«.

3. 5. Root Structure.

As is generally the case in semitic languages, most syriac word forms have an underlying structure consisting of three consonantal or semivowel elements (or radicals). This structure is called the *root*, and it contains the primary lexical meaning of a word (which is usually verbal). Word formation succeeds by means of different patterns of vowels (the so-called *schema*), and often also through external affixes (prefixes and suffixes; and in rare cases, infixes).

By way of illustration, here is the root *k-t-b* with the basic meaning 'write', together with some important derived forms:

a) Verb forms:

ܠܟܬܒ *ḵṭāb* »he wrote« (Perfect. → 7. 1.)

ܠܝܬܒ *neḵtōb* »he shall write« (Imperfect. → 8. 1.)

b) Nominal derivatives:

ܠܟܬܒ *kāṭēb* »writing« = »(he) is writing« (active participle → 4. 4.)

ܠܟܬܒ *ḵṭīb* »wrote« (passive participle → 7. 4.)

ܠܟܬܒܐ *ḵṭābā* »handwriting, book«

ܠܟܬܒܐ *kāṭōbā* »writer« (Nomina agentis. → 4. 1. 2. (No. 10))

ܠܟܬܒܐ *kāṭōbūtā* »art of writing«

ܠܟܬܒܐ *maḵṭānā* »author«

3. 6. Nominals

3. 6. 1. Gender, Number, State

Nominals – a term which groups together nouns (n.) and adjectives (adj.) – are divided into two genders, masculine and feminine. Masculine (m.) nominals are not denoted in any way, while feminine (f.) nominals are generally denoted with the phoneme *-t*, e.g.

ܡܠܟܐ *malḵā* »king« (m.), **ܡܠܟܬܐ** *malḵtā* »queen« (f.)

ܠܝܫܐ *bīšā* »bad« (m., adj.), **ܠܝܫܬܐ** *bīštā* »bad« (f., adj.)

In addition, there are a series of feminine nouns with no corresponding ending, including many parts of the body, as well as names for articles of clothing, containers and tools:

ܡܡܐ *'emmā* »mother« (f.), **ܝܥܐ** *'ezzā* »goat« (f.), **ܐܢܐ** *'ānā* »small cattle« (f.), **ܐܝܢܐ** *'aynā* »eye, fountain« (f.), **ܟܦܐ** *kē'pā* »stone« (WS **ܟܦܐ** *kī'pō*) (f.).

A number of nouns with feminine endings are treated as masculine nouns, with the -t- taken to belong to the radical (see → 3. 5. and 4. 1.) e.g. **ܒܝܬܐ** baytā »house« (m.) from √bwt, **ܡܠܬܐ** mawtā »death« (m.) from √mwt.

Number distinguishes between singular (sg.) and plural (pl.). There is no specific dual form, nor any distinction according to case. There is, however, a remnant of the dual form in the number words **ܬܪܝܢ** trēn »two« and **ܡܠܬܝܢ** māl'tēn »two hundred« (→ 13. 3.).

Syriac uses two dots called **ܡܢܬܝܢ** syāmē ܡܢܬܝܢ to distinguish the plural from the singular, e.g. **ܡܠܬܐ** malkā »king«, **ܡܠܬܝܢ** malkē »kings«. In words containing **ܕ**, the plural dots are often written above this letter. In this case, only one additional dot is written, leaving two rather than three dots above the letter. For words in which **ܕ** occurs twice, the plural points are usually drawn above the final **ܕ**; otherwise they are written at a random location. Examples:

ܟܪܡܐ karmā »vineyard« (sg.) : **ܟܪܡܝܢ** karmē »vineyards« (pl.)

ܫܪܐܪܐ šrārā »truth« (sg.) : **ܫܪܐܪܝܢ** šrārē »truths« (pl.)

In addition, plural points are used:

- For *plurale tantum* nominals., e.g. **ܡܝܝܐ** mayyā »water«.
- For all verbs of the form 3.f.pl., eg. **ܠܝܬܐ** lītā »they wrote« (→ 7. 1.), **ܠܝܬܝܢ** lītān »they shall write« (→ 8. 1.).
- For collective nouns which have no plural form, e.g. **ܐܢܐ** ānā »small cattle«.

Depending on syntactic positioning and function, nominals take one of the following three states:

- (1) *Status absolutus* (absolute state) (the “free” form of the nominal); abbreviated as: st.abs.
- (2) *Status constructus* (construct state) (the “bound” form of the nominal preceding an immediately dependent genitive expression); abbreviated as: st.cs.
- (3) *Status emphaticus* (emphatic state), abbreviated as: St.emph.

Depending on gender, number and state, nominals take different endings in their singular and plural forms. Dictionaries specify the plural building for all nominals.

	St.abs.	St.cs.	St.emph.
m.sg.	-	-	-ā
m.pl.	-īn	-ay	-ē
f.sg.	-ā	-at	-tā/-tā
f.pl.	-ān	-āt□	-ātā□

The following is an inflection table for the singular and plural forms of the adjective **ܬܒ** tīb »good«:

	St.abs.	St.cs.	St.emph.
m.sg.	ܬܒ tīb	ܬܒ tīb	ܬܒܐ tībā
m.pl.	ܬܒܝܢ tībīn	ܬܒܝܬ tībīy	ܬܒܝܬܐ tībīyē
f.sg.	ܬܒܐ tībā	ܬܒܐܬ tībāt	ܬܒܐܬܐ tībātā
f.pl.	ܬܒܐܢ tībān	ܬܒܐܬܐ tībātā□	ܬܒܐܬܐܬܐ tībātātā□

Of these three states, the *st.emph.* is most common. It is the standard form, and as such the form in which nouns are usually cited. Although from a historical viewpoint, its ending -ā contains the definite article (cf. the prefix article. ha- and its variants in Hewbrew), a nominal in the *st.emph.* form is not necessarily determined.. A noun such as **تُورَا** *tūrā* can – depending on context – mean either »the mountain« or »a mountain«.

Furthermore, it should be noted that the *st.abs.* f.sg. and the *st.emph.* m.sg usually have the same endings.

Further examples with masculine nouns, using the examples of **تُورَا** *tūrā* (m.) »mountain« and **كُتَابَا** *ktābā* (m.) »book«:

	St.abs.	St.cs.	St.emph.
m.sg.	تُور <i>tūr</i>	تُورُ دِ الْإِلَهِ <i>tūr 'alāhā</i> »the mountain of God«□	تُورَا <i>tūrā</i> »mountain«
m.pl.	تُورِين <i>tūrīn</i> »mountains«	تُورُ دِ الْإِلَهِ <i>tūray 'alāhā</i> »mountains of God«	تُورَے <i>tūrē</i> »mountains«
m.sg.	كُتَاب <i>ktāb</i>	كُتَابُ الْمَلِكِ <i>ktāb malkā</i> »the king's book«□	كُتَابَا <i>ktābā</i> »book«
m.pl.	كُتَابِين <i>ktābīn</i> »books«	كُتَابُ الْمَلِكِ <i>ktābay malkā</i> »the king's books«	كُتَابَے <i>ktābē</i> »books«

Examples with feminine nouns, using the examples of **دُمُوتَا** *dmūtā* (m.) »image«, **بَرِيتَا** *brītā* (m.) »creation«:

	St.abs.	St.cs.	St.emph.
f.sg.	دُمُ <i>dmū</i> □	دُمُوتُ رَءِشَا <i>dmūt rēšā</i> »the image of the head«□	دُمُوتَا <i>dmūtā</i> »image«□
f.pl.	دُمُوتَان <i>demwān</i>	دُمُوتُ رَءِشَا <i>demwāt rēšā</i> »images of heads«□	دُمُوتَاے <i>demwātā</i> »images«□
f.sg.	بَرِ <i>brī</i> □	بَرِيتُ الْعَالَمِ <i>brīt 'ālmā</i> »creation of the world«□	بَرِيتَا <i>brītā</i> »creation«□
f.pl.	بَرِيتَان <i>berīn</i> □	بَرِيتُ الْعَالَمِ <i>berīāt 'ālmā</i> »creations of the world«□	بَرِيتَاے <i>berīātā</i> »creations«□

As the table shows, feminine nouns with the (derivational affixes) -ūt and -īt in the *st.abs.sg.* end with -ū and -ī respectively.

The *st.abs.* is relatively common for adjectives (including participles) in the predicate function, e.g. **كُشِمَا مَكْنِي** *kušmā makyī* **لَهِمَّ** *lahmā* (m.) **مُتَآشَّيَا** *mṭāššyā* (m.) **بَاسِيمَا** *bassīmā* (m.) »bread eaten in secret is pleasant«. By contrast, an adjective which modifies a noun takes the *st.emph.*, e.g. **كُشِمَا بَاسِيمَا** *kušmā bassīmā* (m.) »pleasant bread«. Nouns in *st.abs.*:

- (1) following **كل** *kol* »every, all« (actually »the whole of ...«), e.g. **كل يوم** *kol yom* »every day«, **كل إنسان** *kol 'nāš* »every one«
- (2) sometimes following **لا** *lā* »not«, e.g. **لا إله** *d-lā 'alāh* »godless«
- (3) in conjunction with numbers, e.g. **ثلاثة رجال** *tlātā gabrīn* »three men«
- (4) with **شيء** *meddem* »something«, cf. also **شيء آخر** *meddem 'hrēn* »something else«
- (5) in distributive phrases, such as **الآن والآن** *ba-zḥan zḥan* »now and then«, and in other
- (6) adverbial phrases, e.g. **لكل حين** *l-'ālam* »for ever«, **من يوم لـيوم** *men yom l-yom* »from day to day«.

St.cs. occurs almost exclusively in set phrases and idiomatic sayings, e.g. **رَبُّ خَمْسَةِ** *raḅ knūštā* »director of the synagogue«. In such cases, we can speak of a *construct chain*. Such chains can consist of several constituent parts, e.g. **بِعَيْنِ رَّبِّ بَيْتِ** *b-'aynay raḅ bēṭ 'assīrē* »(Joseph found favour) in the eyes of the prison warden«, literally »in the eyes of the leader of the house of prisoners«. Some construct chains are joined to form a single word, e.g. **بِعَدْبَابِ** *b'eldbābā* »enemy« (literally »master of slander«). However, in the majority of cases, the connection in question is expressed by periphrase (circumlocution).

3. 6. 2. Irregular Nominals

The following is a list of important nominals with irregular inflection. The following three things should be noted:

- a) Many of the nominals listed below have a two-consonant basis in the *st.emph.* singular, which in other forms is expanded by a third consonant, e.g. **أم** *'emmā* »mother« (sg. *st. emph.*), **أمهات** *'emmhātā* »mothers« (pl. *st. emph.*).
- b) Several nominals are characterised by irregular plural formation (pl. *st. emph.*), taking -*ayyā* instead of -*ē*, e.g. **بنات** *bnayyā* »sons«, plural form of **بن** *brā* »son«.
- c) The lexemes **سماء** *šmayyā* »heaven« and **ماء** *mayyā* »water«, which also take the ending -*ayyā*, are used only in the plural.
- d) Several masculine words take the feminine plural form, e.g. sg. **أرأ** *'aryā* (m.) »lion«, pl. **أرأوات** *'aryāwātā* »lions«.
- e) Several feminine words have the feminine ending in the sg. but not in the pl., e.g. **أنتأ** *'a'ntā* (f.) »woman, wife«, pl. **نساء** *neššē* »women«.

	Sg. <i>st. emph.</i>	<i>St.cs.</i>	Pl. <i>st. emph.</i>
name	سَمَاء <i>šmā</i> (m.)	سَم <i>šem</i>	أَسْمَاءَات <i>šmāhātā</i> أَسْمَاءَ <i>šmāhē</i>
mother	أُم <i>'emmā</i> (f.)	أُم <i>'em</i>	أُمَمَات <i>'emmhātā</i>
father	أَب <i>'abā</i> (m.)	—	أَبَاءَات <i>'abāhātā</i> »parents, fathers« أَبَاءَات <i>'abāhātā</i> »forefathers«
brother	أَخ <i>'ahā</i> (m.)	—	أَخَاءَات <i>'ahātā</i>
other	أَخْرَء <i>'hrēnā</i> (m.)	أَخْرَء <i>'hrēn</i>	أَخْرَءَات <i>'hrānē</i> (pl. abs. أَخْرَءَات <i>'hrānīn</i>)

other	سڏيڻا 'hrēṭā (f.)	سڏني 'hrānyāṭ	سڏنيڻا 'hrānyāṭā (pl.abs. سڏني 'hrānyān)
hand	يد idā (f.)	يد yad يد id	يديڻا idayyā يدي idē يديڻا idīn
lion	اريڻا 'aryā (m.)	—	اريڻاڻا 'aryāwāṭā اريڻاڻا 'aryāwān
man, people	ناسا 'nāšā (m.)	ناس 'nāš	ناسين 'nāšīn (only pl.abs.)
woman	اتتا 'a"ttā (f.)	اتتا 'a"ttāṭ	نيسش neššē
son	برا brā (m.)	بار bar	بناييڻا bnayyā
daughter	بارتا bartā (f.)	بارتا ba't	بناتا bnātā
house	بایتا baytā (m.)	بيت bēṭ	بایتا bāttē; بایتا bāttīn
father-in-law	هما hma (m.)	—	هماهه hmāhē
sister	هاڻا hātā (f.)	—	هاڻاڻا 'ahwātā
water	مايڻا mayyā (m.) abs. مین mīn	ماي may	—
Lord, God	مارا mārā (m.) ماريا mārīyā (m.)	مارē mārē	ماراييڻا mārāyṭā ماراڻا mārāwān
Lady	مارتا mārta (f.)	مارتا mārtaṭ	مارتاڻا mārtaṭā
village, field	قريڻا qriṭā (f.)	cs. يديڻا qeryaṭ and مديڻا quryaṭ abs. قري qre	قريڻا quryā
year	شاڻا ša"ttā (f.)	abs. سنا snā cs. سناڻا snāṭ	سناييڻا snayyā سناڻا snān

3. 6. 3. Nominals and Attributive Adjectives

Attributive adjectives agree in gender, number and state with the noun which they describe. Generally speaking the adjective comes after the noun in question, e.g.

کيڙا پڻا کيڙا ke'pā (f.) ṭāṭā (f.) »a precious stone«

بایتا سڙپارا baytā (m.) šappirā (m.) »the beautiful house/a beautiful house«

ل-تورا رامبا l-tūrā (m.) rāmā (m.) »into a high mountain« (Mk 9,2).

Where specific emphasis is placed on the adjective, it may precede the noun, e.g.

هليل قليل هليل hālīl qallīl mellay »these few words«.

The adjectives سڙپا saggī »much, many« and سڏيڻا 'hrēṭ »other« often precede the noun even when they are not emphasised. Further attributive adjectives used in conjunction with them can be placed after the noun, e.g.

ܣܓܓܝܐ ܥܝܚܝܐ ܫܥܝܪܐ *saggī 'ē 'bādē šappīrē* »many excellent works« (Jn 10,32)

cf. however ܢܥܫܐ ܣܓܓܝܐ *'nāšā saggī 'ē* »many people« (Jn 10,41)

ܥܝܒܝܐ ܣܓܓܝܐ *zabnīn saggī 'ān* »many times«

ܫܥܝܪܐ ܡܬܠܐ *'hrēnā maṭlā* »another parable« (Mt 13,24).

3. 6. 4. Nominals and Apposition.

An apposition can either precede or follow the noun to which it relates. Generally speaking, honorific appositions precede the noun, while explicatory appositions follow it. Examples:

ܡܐܪ ܐܦܪܝܡ *mār' 'Aṗrēm* »Mār Aphrem«

ܡܥܝܕܐ ܡܐܪ ܐܦܪܝܡ *mār' 'Aṗrēm tūbānā* »blessed Mār Aphrem«

ܡܕܝܢܬܐ ܕܥܡܝܕ *'Ammīd mḏī "ttā* »the city of Amid«

ܕܝܠܝܬ ܕܒܝܬܐܢܝ *Bēṭ 'anyā qṛītā* »the village of Bethany« (Jn 11,1)

ܡܠܟܐ ܕܐܢܫܘܣ *malkā 'Anastos* »the emperor Anastasius«

ܡܠܟܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ *Yobīnyanos malkā zakkāyā* »the victorious emperor Yobīnyanos«.

3. 7. Vocabulary

A. mother	ܐܡܡܐ <i>'em mā</i>	Addai	ܐܕܝܐ <i>'Adday</i>
mountain	ܬܘܪܐ <i>tūrā</i>	Jacob	ܝܥܩܒ <i>Ya'qōb</i>
beautiful	ܫܥܝܪܐ <i>šappīrā</i>	heaven	ܫܡܝܐ <i>šmayyā</i>
Name	ܫܡܐ <i>šmā</i>	street	ܫܘܩܐ <i>šūqā</i>
B. good	ܬܝܒܐ <i>tābā</i>	holy	ܩܕܝܫܐ <i>qaddīšā</i>
offspring	ܙܪܥܐ <i>zar'ā</i>	blessed	ܡܥܝܕܐ <i>tūbānā</i>
apostle	ܫܠܝܬܐ <i>šlīḥā</i>	C. Anastasius	ܡܠܟܐ ܕܐܢܫܘܣ <i>'Anastos</i>
much, many	ܣܓܓܝܐ <i>saggī</i>	Mār Aphrem	ܡܐܪ ܐܦܪܝܡ <i>mār' 'Aṗrēm</i>
prophet	ܢܒܝܐ <i>nbīyā</i>		

3. 8. Exercises

A. Give the st.abs./cs. sg. and st. pl. forms of the following words:

ܐܡܡܐ 10 ܬܘܪܐ 7 ܡܥܝܕܐ 6 ܐܕܝܐ 5 ܫܡܝܐ 4 ܫܥܝܪܐ 3 ܝܥܩܒ 2 ܐܕܝܐ 1 □

B. Rewrite the following words according to the transcription used in this book, and translate:

ܐܕܝܐ 1 ܐܕܝܐ 2 ܐܕܝܐ 3 ܐܕܝܐ 4 ܐܕܝܐ 5 ܐܕܝܐ 6 ܐܕܝܐ 7 □

C. Read the following words, and practise writing them until they are familiar:

ܡܐܪ ܐܦܪܝܡ 1 ܡܐܪ ܐܦܪܝܡ 2 ܡܐܪ ܐܦܪܝܡ 3 ܡܐܪ ܐܦܪܝܡ 4 ܡܐܪ ܐܦܪܝܡ 5 ܡܐܪ ܐܦܪܝܡ □

1 مُذِبْ أَجْزَمُ لَهُ جَبَلٌ 2 قَبِيْلٌ مُذِبٌ تَحْمَقُ 3 مُجْتَسِمَةٌ مَحْكُ أَقْلٌ 4 هَيْئًا حُجَّتًا مَقْتَرًا 5
وَهُلْ قَبِيْلٌ

1 ذى, رافضى لى, رافضى 2 ماضى, ذى, حمه 3 ماضيه ماضى احمر 4 هيهته ر حقه
هيهته 5 ماضى ماضى

Lesson 4

4. 1. Important Types of Nominal Formation

The majority of Syriac nominals (nouns and. adjectives) are formed according to the patterns listed below. All of them begin with a root consisting of three radicals. The following examples are all formed from the root word *q-ṭ-l* »kill«. All nominals are cited in the st.emph.

4. 1. 1. Monosyllabic Root

1. qatł, st.emph. ܩܬܠܐ *qatłā*

ܩܬܠܐ ܕܥܠܦܐ 'alpā »1000«, ܩܬܠܐ ܕܓܒܪܐ *gabṛā* »man«, ܩܬܠܐ ܕܢܦܫܐ *napšā* »soul«, ܩܬܠܐ ܕܦܓܪܐ *paḡrā* »body«, ܩܬܠܐ ܕܬܪܐ *tar'ā* »door, gate«, ܩܬܠܐ ܕܡܠܟܐ *malkā* »king«, f. ܩܬܠܐ ܕܡܠܟܬܐ *malktā* »queen«

2. qitł, st.emph. ܩܬܠܐ *qetlā*

ܩܬܠܐ ܕܫܦܪܐ *seprā* »book«, ܩܬܠܐ ܕܪܥܠܐ *reḡlā* »foot«, ܩܬܠܐ ܕܝܥܒܐ *'esbā* »herb«, ܩܬܠܐ ܕܦܠܓܐ *pelḡā* »half«

3. quṭl, st.emph. ܩܬܠܐ *quṭlā*

ܩܬܠܐ ܕܒܪܟܐ *burkā* »Knee«, ܩܬܠܐ ܕܩܕܫܐ *quḏšā* »sanctuary«, ܩܬܠܐ ܕܫܚܕܐ *šuhdā* »bribery«, ܩܬܠܐ ܕܒܪܟܬܐ *burktā* »blessing«

4. 1. 2. Disyllabic Root

1. qatāl, st.emph. ܩܬܠܐ *qatlā*

ܩܬܠܐ ܕܫܒܪܐ *sabrā* »hope«, ܩܬܠܐ ܕܟܪܟܐ *karkā* »city«, ܩܬܠܐ ܕܗܒܪܐ *habrā* »companion«

2. qitāl, st.emph. ܩܬܠܐ *qetlā*

ܩܬܠܐ ܕܒܫܪܐ *besrā* »flesh«, ܩܬܠܐ ܕܟܢܦܐ *kenpā* »wing«

3. qatāl, st.emph. ܩܬܠܐ *qṭālā*

ܩܬܠܐ ܕܐܠܗܐ *'alāhā* »God«, ܩܬܠܐ ܕܢܫܐ *'nāšā* »man, people«, ܩܬܠܐ ܕܗܡܪܐ *hmārā* »donkey«, ܩܬܠܐ ܕܒܥܕܐ *'bādā* »action«, ܩܬܠܐ ܕܩܪܒܐ *qrābā* »battle«, ܩܬܠܐ ܕܫܠܡܐ *šlāmā* »peace«

4. quṭāl, st.emph. ܩܬܠܐ *qṭālā*

ܩܬܠܐ ܕܥܪܐ *z'ōrā* »small«, ܩܬܠܐ ܕܫܪܐ *š'ōlā* »coughing«

5. qitāl, st.emph. ܩܬܠܐ *qṭālā*

ܩܬܠܐ ܕܒܠܕܗܐ *gbāhā* »baldheaded«, ܩܬܠܐ ܕܫܢܝܐ *šnāyā* »insanity«

6. qatīl, st.emph. ܩܬܠܐ *qṭīlā*

ܩܬܠܐ ܕܠܝܐ *klīlā* »crown«, ܩܬܠܐ ܕܫܦܝܬܐ *sṗī "ttā* »ship«

7. qatūl, st.emph. قَاتُلٌ qatūlā

بَتُولَةٌ btūlā »virgin«, لَبُؤْسٌ lbūšā »clothing«, رَحْمَةٌ rhūmā »loved«

8. qāṭal, st.emph. قَاتِلٌ qāṭlā

حَاتِمٌ ḥātmā »seal«, أَلَمٌ 'ālmā »eternity, world«

9. qāṭil, st.emph. قَاتِلٌ qāṭlā

= active participle of the Base Stem (→ 4. 4.): كَاتِبٌ kātibā »writing«, طَارِفٌ pārḥā »flying«, رَاحِمٌ rāḥmā »loving, friend«, تَابِرٌ tābrā »breaking«

10. qāṭōl, St.emph. قَاتِلٌ qāṭōlā

= Nomen agentis: كَالِيٌّ kālīyā »revelator«, كَارِقٌ pārōqā »saviour«

11. qattāl, st.emph. قَاتِلٌ qattālā

A common pattern for nouns denoting professional activities: زَكَاةٌ zakkāyā »victorious«, غَنَابٌ gannābā »thief«, غَابِرٌ ga'bbārā »hero«

12. qittāl, st.emph. قَاتِلٌ qettālā

تَلَالٌ tellālā »shade«, لَشَّانٌ leššānā »tongue, language«, اِلَّيٌّ 'ellāyā »upper«, اِغْقَارٌ 'eqqārā »root«

13. quṭṭāl, st.emph. قَاتِلٌ quṭṭālā

اُكَّامٌ 'ukkāmā »black«, سُؤَالٌ šu'ālā »question«, اُسْلَامٌ šullāmā »completion«

14. qattīl, st.emph. قَاتِلٌ qattīlā

= adjective: مَكْكِيٌّ makkīkā »humble«, سَاقِيٌّ saggī 'ā »much, many«, سَلِيلٌ šallīṭā »strong«, سَاقِيٌّ šappīrā »beautiful«

15. qattūl, st.emph. قَاتِلٌ qattūlā

أَبْبُوبٌ 'abbūbā »flute«, اَمْمُودٌ 'ammūdā »pillar«, اَلَلُّودٌ yallūdā »child«

16. qittōl, st.emph. قَاتِلٌ qettōlā

هَشَّوْكٌ ḥeššōkā »darkness«, دَبَّوْرٌ debbōrā »wasp«, f. دَبَّوْرَةٌ debbōrtā »bee«

17. quṭayl, st.emph. قَاتِلٌ quṭaylā

هِنَايْسٌ ḥnayšā »piglet«, لَايْمٌ 'laymā »young man«, لَايْمَتٌ 'laymtā »girl«

4. 1. 3. With Prefixes (ma-, mi-, ta-)

1. maqṭal, st.emph. **مَقْتَلًا** maqṭlā**مَدَدًا** madd'ā »knowledge«, **مَأْكَنًا** mašknā »place of dwelling«, **مَشْتًا** maštyā »drink«2. miqṭal, st.emph. **مِيقَاتًا** meqṭlā, st.abs. **مِيقَالًا** meqṭal= Infinitive base stem (→ 8. 3.): **مَرْحَلًا** mē'zla »walk«, **مَرْحَلًا** mē'klā »food«, **مَرْحَلًا** mē'tyā »arrival«3. maqṭāl, st.emph. **مَقَاتِلًا** maqṭālā**مَقَاتِلًا** maqṭālā »weight«, **مَأْبَدًا** ma'bādā »sorcery«4. miqṭāl, st.emph. **مِيقَاتِلًا** meqṭālā**مِدْيَارًا** medyārā »dwelling«5. maqṭūl, st.emph. **مَقَاتِلًا** maqṭūlā**مَابُوءًا** mabū'ā »spring«, **مَأْشُولًا** maḥšūlā »storm«, **مَأْشُولًا** maḥšūlā »offence«6. taqṭal, st.emph. **تَقَاتِلًا** taqṭlā**تَاهِلًا** tahlā »mockery«, **تَأْثَرًا** taṭwaṣṭā »pollution«7. taqṭāl, st.emph. **تَقَاتِلًا** taqṭālā**تَوَاتِبًا** tawṭābā »settler«8. taqṭīl, st.emph. **تَقَاتِلًا** taqṭīlā**تَلْمِذًا** talmīdā »disciple, pupil«, **تَأْدِيرًا** ta'dīrā »help«9. taqṭūl, st.emph. **تَقَاتِلًا** taqṭūlā**تَاهِلُوبًا** taḥlūbā »an exchange«, **تَاهْتُرًا** taḥtūrā »haughtiness«, **تَاكْتُشًا** takṭūšā »conflict, fight«

4. 1. 4. With Affixes (ʾān, ōn)

1. q-ṭ-l-ʾān

بِنْيَانًا benyānā »building«, **وَلْشَانًا** ulṣānā »torment«, **پُقْدَانًا** puqdānā »order«

2. q-ṭ-l-ōnā (WS q-ṭ-l-ūnā) (diminutive)

طَالُونًا ṭalyōnā »little boy«, **بَرُونًا** brōnā »little son«, **مَالْكُونًا** malkōnā »prince«

3. Nominals ending in-āyā (relational adjective, nisba)

يَاوْنَايَا yawṇāyā »Greek«, **أَرَبَايَا** ʾarbāyā »Arab«, **مَالِكَايَا** malkāyā »kingly«

4. q-ṭ-l-ūṭ (abstract ending)

ܡܠܟܘܬܐ *malkūtā* »kingdom«, ܓܐܒܒܪܐܘܬܐ *gaʿbbārūtā* »heroism«, ܡܝܫܬܒܩܢܘܬܐ *meštabqānūtā* »abandonment«, ܡܝܬܓܠܝܢܘܬܐ *metgalyānūtā* »revelation«, ܡܓܝܝܘܬܐ *mḡazyūtā* »childlessness«

Alongside nominals with three radicals, Syriac also has some nominals with two radicals (e.g. ܫܡܐ *šmā* »name« with an irregular plural (→ 3. 6. 2.) and ܕܡܐ *dmā* »blood«), as well as nominals with multiple radicals. A few examples: ܩܪܒܐ *qarḇā* »scorpion«, ܘܩܒܪܐ *uqbrā* »mouse«.

4. 2. Particularities of *qVṭl-Nominals

Monosyllabic nominals of the type *qatḷ, *qitḷ and *quṭḷ (such as ܓܒܪܐ *gabrā* »man«, ܫܦܪܐ *seprā* »book« and ܩܕܝܫܐ *quḏšā* »sanctuary«) in the endingless st.abs. = st.cs. form have a vowel following the second radical, while the root vowel is reduced to a *schwa*. For *quṭḷ-words, the new vowel always corresponds to the root vowel (ES /o/, WS /u/); for *qatḷ and *qitḷ words, the new vowel is usually an /e/, or an /a/ if the third radical which it precedes is either guttural or an /r/. Examples:

St.emph.	St.abs./cs.
ܡܠܟܐ <i>malkā</i>	ܡܠܬܐ <i>mleṭ</i> < * <i>m^eleṭ</i> »king«
ܢܦܫܐ <i>napšā</i>	ܢܦܬܐ <i>nṗeš</i> < * <i>n^eṗeš</i> »soul«
ܩܕܝܫܐ <i>quḏšā</i>	ܩܕܬܐ <i>qḏuš</i> < * <i>q^eḏuš</i> »sanctuary«
ܪܓܠܐ <i>reḡlā</i>	ܪܓܬܐ <i>rḡel</i> < * <i>r^eḡel</i> »foot« etc.
but:	
ܬܪܐ <i>tar'ā</i>	ܬܪܬܐ <i>tra'</i> (due to /' / as 3 rd radical) »door«
ܫܦܪܐ <i>seprā</i>	ܫܦܪܬܐ <i>sṗar</i> (due to /r / as 3 rd radical) »book«

4. 3. The Determinative Pronoun d-

The primary meaning of the indeclinable Syriac *determinative pronoun* ܕ *d-* < **di* (also known as the *relative pronoun*) is »that of«. It has the following roles:

- to introduce a genitive nominal phrase, and
- to introduce a whole relative clause (→ 14. 6.).

The genitive *d-* is used in paraphrases of the construct state.

Examples: ܕܒܝܬܐ ܕܡܠܟܐ *baytā d-malkā* »the house of the king«. This can also be expressed using the constructus state ܒܝܬܐ ܡܠܟܐ *bēṭ malkā* »(those) of the house of king«. Frequently, the first term takes a (proleptic) pronominal suffix (→ 6. 1.) in order to denote a genitive construction, e.g. ܒܝܬܐ ܕܡܠܟܐ *baytēh d-malkā*, »his house, (that) of the king«. These three possibilities are summarised in the table below:

Genitive construction:	Examples:
[St.emph.] <i>d-/da</i> -[St.emph.]	بَيْتُ الْمَلِكِ <i>baytā d-malkā</i> »the house of the king«
[St.cs.] [St.emph.]	بَيْتُ الْمَلِكِ <i>bēt malkā</i> »(those) of the house of king«
[Nomen + Pron.suff.] <i>d-/da</i> -[St.emph.]	بَيْتُهُ الْمَلِكِ <i>baytēh d-malkā</i> »his house, (that) of the king «

Sometimes st.cs. connections are also used, in which the second term is preceded by a preposition, e.g. **وَكَمَلٌ** *z'ōray b-menyānā* »small in number«.

In this context, it is also important to memorize the form **دِيل** *dīl*-, which is formed from the determinative pronoun **د** *d*- (base form **دِي** *dī*-) together with the preposition **لِ** *l*-. **دِيل** *dīl*-, together with the relevant suffixes, denotes relations of possession (→ 6. 1.), e.g. **دِيلُهُ** *dīl-ēh* »(this) of him« = »his« (**كِتَابُهُ دِيلُهُ** *ktābā dīl-ēh* »his book«).

4. 4. Active Participles (Base Stem)

The active (present) participle is an adjective derived from a verb. For the simplest verb stem, the so-called base stem, it follows the phoneme row $K_1\text{-}\hat{a}\text{-}K_2\text{-}e\text{-}K_3$ (K_{1-3} here denote the regular consonantal radicals of the root). It follows the inflection of nominals, and is used to express the present. In the following, its forms are demonstrated using the example word **كَاتِب** *kāteb* »writing«. They are as follows:

	Sg.	Pl.
m. St.abs.	كَاتِب <i>kāteb</i>	كَاتِبِينَ <i>kātbīn</i>
m. St.emph.	كَاتِبًا <i>kātbā</i>	كَاتِبَةً <i>kātbē</i>
f. St.abs.	كَاتِبَةٌ <i>kātbā</i>	كَاتِبَاتٌ <i>kātbān</i>
f. St.emph.	كَاتِبَةً <i>kātebtā</i>	كَاتِبَاتًا <i>kātbātā</i>

Note.: in ES, **كَاتِبٌ** *kāteḇ* (with a secondary lengthening of the stressed final syllable) is sometimes used in place of **كَاتِب** *kāteb*.

4. 5. Vocabulary

A. alive	هَيَّيْ <i>hayyā</i>	C. doing	عَمِلْ <i>'ābed</i>
eternity, world	عَالَمٌ <i>'ālmā</i>	writing	كَاتِب <i>kāteb</i>
light	نُورٌ <i>nuhrā</i>	putting	نَاصِب <i>nāseḇ</i>
image	صَلْمٌ <i>šalmā</i>	pursuing	دَقِ <i>rādeḇ</i>
birthday	بَيْتُ يَالِدَا <i>bēt yaldā</i>	helping	فَعِلْ <i>pāreq</i>
foot	رِجْلٌ <i>reḡlā</i>	saying	أَمَرٌ <i>'amar</i>
Jesus	إِسْحَقُ <i>īšō'</i>	witnessing	شَهِد <i>sāhed</i>
B. place of dwelling	مَسْكَنٌ <i>mašknā</i>	D. heart	لَبَبٌ <i>lebbā</i>

completion	شُلَّامَا عَمَكَم	soul, life, self	نَافْسَا نُفُوسَا
goodness	تَابُوتَا بُخْبُوتَا	E. order	پُوقْدَانَا عَمَدَتَا
deed	سُورَانَا هَمَدَتَا	synagogue director	رَابْ كَاهِنَا دَبْ خَسَتَا
number	مَنْيَانَا مِيعَتَا	law	نَامُوسَا نَمَدَه (< gr.)
helper	أَدُورَا كُدَه		
tongue, language	لَشَّشَانَا لُشَّتَا		

4. 6. Exercises

A. Transcribe and translate the following words:

- 1 مَلُخَمَ **دُحَمَتَا** 2 بَسِي **دُحَلَكَا** 3 دِيك **لُتَا** 4 حَابِت **مُحَلَكَا** 5 مَمَل **دُنِي** 6 بَكَا
 بَلَمِي **دُحَدَه** 7 مَمَدِي **دُكَلَمَا** 8 مَمَد **بُتِي**

B. Identify the following nominal forms:

دِيكَلَا ، عَمَكَم ، بَخْبُوتَا ، لُتَا ، مَحَلَكَا ، هَمَدَتَا ، اِكَمَبُوتَا ، كَدَه

C. Form the active participle (f.sg. and m.pl. in St.abs.) of the following verbs:

- 1 خَاب 2 دَدِي 3 لَمَد 4 تَفِي 5 هَوِي 6 كَبِي 7 كَدِي

D. Form the St.cs. of the following nominals:

مُحَلَكَا ، كَلَمَا ، نَافْسَا

E. Write out the following until familiar :

- 1 حَابِت **مُحَلَكَا**
 2 بَسِي **دَبْ خَسَتَا**
 3 نَمَدَه **دُحَلَكَا**
 4 عَمَدَتَا **دُحَلَكَا**
 5 بَسِي **مَلِي مُحَلَكَا**

- 1 مَلُجَت **مَحَلَا**
 2 حَلَا **وَت فَهَتَا**
 3 نَمَدَه **وَمَحَلَا**
 4 فَهَمَلَا **وَمَحَلَا**
 5 حَلَا **مَحَلَا مَحَلَا**

- 1 حَلَا **مَحَلَا**
 2 حَلَا **وَت مَحَلَا**
 3 مَحَلَا **وَمَحَلَا**

- 4 פסוקי הלכה
- 5 בעל מלי הלכה

Lesson 5

5.1. Independent and Enclitic Personal Pronouns

Depending on syntactic usage, we can distinguish between independent and (shortened) enclitic personal pronouns. The latter are always enclitic, i.e. unstressed, and follow on from a preceding nominal word form. The forms are as follows:

	Independent	enclitic
sg.1.c.	أَنَا 'enā »I«	أَنَا -'nā
2.m.	أَنْتَ 'a ⁿ tt »you«	أَنْتَ -(a)tt
2.f.	أَنْتِ 'a ⁿ tt ^y »you«	أَنْتِ -(a)tt ^y
3.m.	هُوَ hū »he«	هُوَ - ^h ū or -w
3.f.	هِيَ hī »she«	هِيَ - ^h ī or -y
pl.1.c.	هَنَّا h ⁿ nan »we«	هَنَّا -nan
2.m.	أَنْتُمْ 'a ⁿ ttōn »you« (WS أَنْتُمْ 'a ⁿ ttūn)	أَنْتُمْ -tōn (WS أَنْتُمْ -tūn)
2.f.	أَنْتِمْ 'a ⁿ ttēn »you«	أَنْتِمْ -tēn
3.m.	هَئِهِمْ hennōn »they« (WS هَئِهِمْ hennūn)	هَئِهِمْ -ennōn (WS هَئِهِمْ -ennūn)
3.f.	هِنَّ hennēn »they«	هِنَّ -ennēn

It is important to note the composite forms هُوَ هِيَ hūyū »it is he who ...« (< hū + enclitic ^hū) and هِيَ هِيَ hīyī »it is she who ...« (< hī + enclitic ^hī).

The 3rd person m.sg. pronoun can also be used for emphasis; in this case, it occurs before a noun or an enclitic pronoun of a different grammatical person, e.g. هَدَّ هَدَّ هَدَّ هَدَّ hⁿad-h^hū 'alāhā sâḡdīn-hⁿnan »we adore one God«.

5.1.1. The Active Participle with the Enclitic Personal Pronoun as Expression of the Present

Often, an enclitic pronoun follows a participle. The active participle in st.abs. followed by an enclitic pronoun serves to express the present tense:

sg. 1.m	أَنَا كَاتِبٌ kâṭeb-'nā/أَنَا كَاتِبٌ kâṭeb-nā	»I am writing«
1.f.	أَنَا كَاتِبَةٌ kâṭbâ-'nā/أَنَا كَاتِبَةٌ kâṭbâ-nā	»I am writing«
2.m.	أَنْتَ كَاتِبٌ kâṭeb-'a ⁿ tt/أَنْتَ كَاتِبٌ kâṭb-att	»you are writing«
2.f.	أَنْتِ كَاتِبَةٌ kâṭbâ-'a ⁿ tt ^y /أَنْتِ كَاتِبَةٌ kâṭb-att ^y	»you are writing«
3.m.	هُوَ كَاتِبٌ kâṭeb- ^h ū/هُوَ كَاتِبٌ kâṭb-ū	»he is writing«
3.f.	هِيَ كَاتِبَةٌ kâṭbâ- ^h y/هِيَ كَاتِبَةٌ kâṭbâ-y/هِيَ كَاتِبَةٌ kâṭbâ	»she is writing«

pl. 1.m.	كُنْبِن سَبْ kāt̰bīn- ^h nan/ كُنْبِنْ kāt̰bīn-nan	»we are writing «
1.f.	كُنْبِن سَبْ kāt̰bān- ^h nan/ كُنْبِنْ kāt̰bān-nan	»we are writing «
2.m.	كُنْبِنْ هَ kāt̰bīn- ⁿ tōn/ كُنْبِنْ هَ kāt̰bī-ttōn	»you are writing«
2.f.	كُنْبِنْ هَ kāt̰bān- ⁿ tēn/ كُنْبِنْ هَ kāt̰bā-ttēn	»you are writing«
3.m.	كُنْبِنْ هَ kāt̰bīn- ^{enn} ōn/ كُنْبِنْ kāt̰bīn	»they are writing«
3.f.	كُنْبِنْ هَ kāt̰bān- ^{enn} ēn/ كُنْبِنْ kāt̰bān	»they are writing«

5. 1. 2. The Enclitic Personal Pronoun as Copula in Nominal Clauses

Following on from a noun or a pronoun, the enclitic pronoun functions as the so-called *copula* of a formal noun clause comprising three terms, i.e. a sentence without a verb, consisting of a subject (nominal), a predicate and a further element which serves to link the subject with the predicate. It corresponds roughly to the English auxiliary verb *to be*. Examples:

1. كُنْبِنْ هَ enā-^{nā} malkā »I am the king«
 2. هَ كُنْبِنْ hū malkā-^hw »he is the king«
 3. هَ كُنْبِنْ hī malkā-^hy »she is the queen«
 4. كُنْبِنْ هَ malkā tammān-^hū »the king is there«
 5. كُنْبِنْ هَ malkā tammān-^hī »the queen is there«
 6. كُنْبِنْ هَ aⁿttōn tammān-^attōn »you (m. pl. informal) are there«
 7. كُنْبِنْ هَ enā nuhrēh-^{nā} d-^ālmā »I am the light of the world« (cf. Jn 9,5)

As already noted in lesson one, (→ 1. 10.), ā followed by y or i (or ī) becomes āy (WS ōy), e.g. هَ كُنْبِنْ malkā-^hy < *malkā + hī »she is the queen«. In ES, ā followed by w or u (or ū) becomes āw; in WS however, it remains unchanged as aw, e.g. ES هَ كُنْبِنْ malkā-^hw < *malkā + hū »he is the king« [Read: malkāw], WS هَ كُنْبِنْ malkā-^hw.

In a three-term nominal clause, the copula can take either the second or the third position in the sentence – especially where the subject and the predicate are both nouns. »David is my Lord« can thus be expressed in the following ways:

- (1) دَاوِيدْ هَ مَآرْ mār^y-^hū Dawīd (predicate – copula – subject)
- (2) مَآرْ هَ دَاوِيدْ mār^y Dawīd-^hū (predicate – subject – copula)
- (3) دَاوِيدْ هَ مَآرْ Dawīd-^hū mār^y (subject – copula – predicate)
- (4) دَاوِيدْ مَآرْ هَ Dawīd mār^y-^hū (subject – predicate – copula)

Each of these variations involves a subtle shift of emphasis. The specific emphasis depends on which element of the sentence falls in the first, stressed position. Sentences (1) and (2) are descriptive. They are responses to the question:

»Who is (David)?« (answer: »He is my Lord«). By contrast, Sentences (3) and (4) are responses to the question »Who is (my Lord)?« (answer: »It is David«). Sentence (4) gives the impression of drawing a contrast (»It is David and nobody else«). (Of the sentence forms listed here, (2) is especially common in poetry).

The 3rd person enclitic pronoun often functions as a copula in conjunction with a personal pronoun in the 2nd or (less commonly) 1st person. In this case, it takes the place of the 1st or 2nd person enclitic pronoun. Examples:

ܡܫܝܚܐ ܐܢܬܐ ܐܢܬܐ-ܗܘܐ ܡܫܝܚܐ »you are the Christ« (Mk 8,29)

ܡܠܟܐ ܐܢܬܐ ܐܢܬܐ-ܗܘܐ ܡܠܟܐ »you are the king«

Compare:

ܡܠܟܐ ܐܢܬܐ ܡܠܟܐ-ܐܢܬܐ »you are king«

ܡܠܟܐ ܐܢܬܐ ܡܠܟܐ-ܗܘܐ »you are king«

ܐܢܬܐ ܐܢܬܐ-ܗܘܐ ܐܢܬܐ ܐܢܬܐ-ܗܘܐ ܐܢܬܐ »you are there«

ܐܢܬܐ ܐܢܬܐ-ܗܘܐ ܐܢܬܐ ܐܢܬܐ-ܗܘܐ ܐܢܬܐ ܐܢܬܐ-ܗܘܐ »I am the apostle of God«

More commonly written as:

ܐܢܬܐ ܐܢܬܐ-ܗܘܐ ܐܢܬܐ ܐܢܬܐ-ܗܘܐ ܐܢܬܐ ܐܢܬܐ-ܗܘܐ »I am the apostle of God«

Nominal clauses consisting of two elements are less common than those with three:

ܡܠܟܐ ܐܢܬܐ ܐܢܬܐ-ܗܘܐ ܡܠܟܐ »I am king«

ܐܢܬܐ ܐܢܬܐ-ܗܘܐ ܐܢܬܐ ܐܢܬܐ-ܗܘܐ ܐܢܬܐ ܐܢܬܐ-ܗܘܐ »I am dust and ashes.«

In this form, the enclitic pronoun takes on the role of the subject.

5. 2. Demonstrative Pronouns

There are two sets of demonstrative pronouns: one for near deixis and one for far deixis.

The near deixis takes the following forms:

Sg.	Pl.
m. ܐܢܬܐ ܐܢܬܐ-ܗܘܐ ܐܢܬܐ »this« (rarely ܐܢܬܐ ܐܢܬܐ)	ܐܢܬܐ ܐܢܬܐ-ܗܘܐ ܐܢܬܐ »these«
f. ܐܢܬܐ ܐܢܬܐ-ܗܘܐ ܐܢܬܐ »this« (rarely ܐܢܬܐ ܐܢܬܐ)	

Combination with enclitic personal pronouns in the singular results in the forms ܐܢܬܐ ܐܢܬܐ-ܗܘܐ ܐܢܬܐ (WS ܐܢܬܐ ܐܢܬܐ ܐܢܬܐ-ܗܘܐ) and ܐܢܬܐ ܐܢܬܐ-ܗܘܐ ܐܢܬܐ (I), usually to be translated as »this is ...«.

The demonstratives listed above can be used either as substantives or adjectives (i.e. attributes). In the latter case, they can either directly precede or follow the word, e.g.

ܐܢܬܐ ܐܢܬܐ ܐܢܬܐ ܐܢܬܐ ܐܢܬܐ »this house«

or

ܐܢܬܐ ܐܢܬܐ ܐܢܬܐ ܐܢܬܐ ܐܢܬܐ »this house«.

The far deixis takes the following forms:

Sg.	Pl.
m. هـ هـ hāw »that«	هـ هـ hānōn (WS هـ هـ hānūn) »those«
f. هـ هـ hāy »that«	هـ هـ hānēn »those« □

هـ هـ haw d- (m.sg.), هـ هـ hāy d- (f.sg.) are used to express »he/she, who«, whereas in the plural هـ هـ hālēn d- »those, who« is usually used. »This one (m.)/(f.), who« is expressed using هـ هـ d-ʾāʾk hānā, هـ هـ d-ʾāʾk hādē.

5.3. Interrogative Pronouns and Adverbs

Substantive pronouns:

هـ man »who?« with an enclitic: هـ mannū (< *mann-hū) »who is it?«

هـ mā, هـ mān, هـ mānā »what?«

With an enclitic: هـ mānāw (WS هـ mānaw) »what is it that ...?«

- Adjective pronouns:

m.sg. هـ ʾaynā »Which?«

f.sg. هـ ʾaydā »Which?«

pl. هـ ʾaylēn »Which?«

- Important interrogative adverbs:

هـ ʾaykā »Where?«

هـ ʾemmaʿ »When?«

هـ ʾaykannā, هـ ʾaykan »How?«

هـ l-mānā »Why?«

5.4. Words for »Somebody« and »Something«

The expression »somebody« or »one« is denoted using هـ ʾnāš (eig.: »a man«); هـ ʾnāš means »nobody«; the plural هـ ʾnāšīm (st.abs.) means »some (people)«. »Some« can also be expressed with هـ ʾī d- (literally: »there is (someone), who«).

»Something« is denoted using هـ meddem (< *mnd'm, derived from the root y-d-ʾ »to know«). When it is followed by an accompanying noun, it can be written in st.abs. (e.g. هـ meddem bīš »something evil«) or in st.emph. (e.g. هـ meddem rabbā »something great«).

5. 5. kol »every, all«

The noun **ܟܠ** *kol* (WS **ܟܠ** *kul*), which has the basic meaning »every, all« (e.g. **ܟܠ ܡܪܝ ܗܘܐ ܕܝܠܐ ܕܝܠܐ** *mārē kol* »The Lord of all«), takes a geminate /l/ when preceding a pronominal suffix (e.g. **ܟܠܗܝܢ** *kollhēn* »they all«) and functions as an indeterminate word with the meaning »whole«, »every«, »all«. It can either precede or follow a substantive, either in st.cs or in combination with a pronominal suffix:

- a) **ܟܠ** *kol* in st.cs. before determined substantives in sg. oder pl.:

ܟܠ ܡܕܝܢܬܐ *kol mḏīⁿttā* »every city«

ܟܠ ܕܝܬܪܐ *kol 'atrā* »every place«

ܟܠ ܝܡܝ ܗܝܝܝܝܝܟ *kol yāwmay ḥayyāyk* »every day of my life«

- b) **ܟܠ** *kol* with a pronominal suffix:

ܟܠܗܝܢ *kollkōn* »you all«

ܟܠܗܢ *kollan* »we all«

ܟܠܗܝܢ *kollhēn* »they all«

- c) **ܟܠ** *kol* with a pronominal suffix. preceding a substantive in the sg. or pl.:

ܟܠܗ ܡܕܝܢܬܐ *kollāh mḏīⁿttā* (f.) »the whole city«

ܟܠܗܢ ܩܕܕܝܫܐ *kollhōn qaddīšē* (m. pl.) »all the saints«

ܟܠܗܢ ܝܡܝܡܐ *kollhōn yāwmātā* (m. pl.) »every day«

ܟܠܗܝܢ ܡܠܠܐ *kollhēn mellē* (f. pl.) *hālēn* »all these words«

- d) **ܟܠ** *kol* with pronominal suffix following a substantive in the sg. oder pl.:

ܡܕܝܢܬܐ ܟܠܗ *mḏīⁿttā kollāh* »the whole city«

ܢܦܫܐ ܟܠܗ *napšāⁿ kollāh* (f.) »my whole soul«

Also note: **ܟܠ ܕ** *kol d-* »everyone who«; **ܟܠ ܕܝܢܐ ܕ** *kol 'aynā d-* »everyone who«; **ܟܠ ܡܕܕܡ ܕ** *kol meddem d-* »everything which«.

5. 6. Reflexive Expressions

Syriac has no reflexive pronouns. Instead, the nouns **ܢܦܫܐ** *napšā* »soul, self« and **ܩܢܐܡܐ** *qnōmā* »self, nature« are used in place of reflexive pronouns e.g.

ܐܒܕ-ܐܬܬ ܢܦܫܐܟ ܐܠܐܗܐ *'ābed-ʾatt napšāḵ 'alāhā* »(because you, being a man,) make yourself God« (Jn 10,33)

ܐܡܪ-ܗܝܠܐ ܩܢܐܡܗ *'amar-ḥwā la-qnōmēh* »he said within himself«.

5.7. Vocabulary

A.	It is I	ʿenā-ʿnā ܐܢܐ-ܐܢܐ	What?	mōn ܡܳܢ
	father	ʿabā ܐܒܐ	Which?	ʿaynā ܐܝܢܐ
	but, unless	ʿellā ܐܠܐ	he wrote	kṭab ܟܬܒ
	flesh	besrā ܒܝܫܪܐ	you	ʾaʿtt ܐܢܬܐ
	testament	dyātēqē ܕܝܐܬܝܩܐ	bad, evil	bīš ܒܝܫ
	it is he who	hūyū ܗܘܝܐ	Why?	l-mānā ܠܡܳܢܐ
	God	ʾalāhā ܐܠܳܗܐ	just	kēʾnā ܟܝܢܐ
	What?	mānā ܡܳܢܐ	truth	šrārā ܫܪܪܐ
	salt	melḥā ܡܠܚܐ		
	Nazarene	nāšrāyā ܢܳܫܪܝܐ		

5.8. Exercises

A. Write the following sentences according to the transcription used in this book, and translate:

- 1 ܐܢܐ ܐܢܐ ܡܳܢܐ ܕܝܠܕܐ ܕܝܠܕܐ (Jn 8,12)
- 2 ܐܢܐ ܐܢܐ ܡܳܢܐ ܕܝܠܕܐ
- 3 ܐܢܐ ܐܢܐ ܡܳܢܐ ܕܝܠܕܐ ܕܝܠܕܐ (Jn 8,23)
- 4 ܐܢܐ ܐܢܐ ܡܳܢܐ ܕܝܠܕܐ
- 5 ܐܢܐ ܐܢܐ ܡܳܢܐ ܕܝܠܕܐ ܕܝܠܕܐ
- 6 ܐܢܐ ܐܢܐ ܡܳܢܐ ܕܝܠܕܐ ܕܝܠܕܐ (Jn 9,17)
- 7 ܐܢܐ ܐܢܐ ܡܳܢܐ ܕܝܠܕܐ (Jn 8,18)
- 8 ܐܢܐ ܐܢܐ ܡܳܢܐ ܕܝܠܕܐ (Mk 3,11)
- 9 ܐܢܐ ܐܢܐ ܡܳܢܐ ܕܝܠܕܐ ܕܝܠܕܐ (Acts 22,8)
- 10 ܐܢܐ ܐܢܐ ܡܳܢܐ ܕܝܠܕܐ (Mk 9,50)
- 11 ܐܢܐ ܐܢܐ ܡܳܢܐ ܕܝܠܕܐ ܕܝܠܕܐ (AMS 432)
- 12 ܐܢܐ ܐܢܐ ܡܳܢܐ ܕܝܠܕܐ (Mk 8,29)

B. Write out according to the transcription used in this book:

- 1 ܐܢܐ ܐܢܐ ܡܳܢܐ ܕܝܠܕܐ
- 2 ܐܢܐ ܐܢܐ ܡܳܢܐ ܕܝܠܕܐ
- 3 ܐܢܐ ܐܢܐ ܡܳܢܐ ܕܝܠܕܐ

C. Read the following sentences, and practice writing them until fluent:

- 1 ܐܢܐ ܐܢܐ ܡܳܢܐ ܕܝܠܕܐ (Jn 8,18)
- 2 ܐܢܐ ܐܢܐ ܡܳܢܐ ܕܝܠܕܐ (Mk 3,11)
- 3 ܐܢܐ ܐܢܐ ܡܳܢܐ ܕܝܠܕܐ ܕܝܠܕܐ (Acts 22,8)

- 1 ܐܢܐ ܐܢܐ ܡܳܢܐ ܕܝܠܕܐ (Jn 8,18)

(Mk 3,11) ለእኚ ዓገጃ ስጦታ ለእኚ 2

(Acts 22,8) ለእኚ ዓገጃ ስጦታ ለእኚ 3

(Jn 8,18) ስጦታ ስጦታ ስጦታ 1

(Mk 3,11) ስጦታ ስጦታ ስጦታ 2

(Acts 22,8) ስጦታ ስጦታ ስጦታ 3

Lesson 6

6.1. Pronominal Suffixes (Possessive Suffixes)

Like several other semitic languages, Syriac makes use of pronominal suffixes which can be attached to **nouns, prepositions or verbs**. When attached to a noun, they usually serve to indicate possession (= possessive suffixes); in conjunction with verbs, they serve to indicate the object (= object suffixes).

At the formal level, possessive suffixes are attached to nominals in the st.emph without a final vowel, except for nouns in the masc. plural, in which case they are attached to the st.cs. with the ending -ay.

We can distinguish between two main sets of personal pronouns, set A and set B. Roughly speaking, set A can be considered the *singular* set, and set B the *plural* set:

- Set A is used with most (formally) masculine nominals in the singular (for exceptions, see → 6.3.), and with all feminine nominals in both the singular and the plural. In some suffixes, the final vowel has lost its stress and is no longer pronounced, although they are still written according to the old orthography, e.g. ܡܠܟܐ *mallk'* < **mallkī* »my king«, ܕܝܢܐ *dīn'* »my judgement«. The initial consonant *k* common to many pronominal suffixes attached to nouns is pronounced spirant in the singular, e.g. ܕܝܢܐ *dīnāk* »your judgement« (→ 2.2.).
- Set B is used only for nominals in the masc. plural. In the endings cited here, the element -ay- is the st.cs ending; exceptions to this are the 3. Person sg. in set B: 3.m.sg. -āw^{hy} and 3.f.sg. -ēh.

	<i>Set A</i> <i>Singular set</i>	<i>Set B</i> <i>Plural set</i>
Sg.3.m.	ܐܝܗ -ēh (WS ܐܝܗ -ēh)	ܐܘܐܝܗ -āw ^{hy} (WS ܐܘܐܝܗ -aw ^{hy})
3.f.	ܐܝܗ -āh	ܐܝܗ -ēh
2.m.	ܐܝܟ -āk	ܐܝܟ -ayk
2.f.	ܐܝܟ -ēk ^y	ܐܝܟ -ayk ^y
1.c.	ܐ -∅ (< -y)	ܐܝ -ay
Pl.3.m.	ܐܝܗܢ -hōn (WS ܐܝܗܢ -hūn)	ܐܝܗܢܐ -ayhōn (WS ܐܝܗܢܐ -ayhūn)
3.f.	ܐܝܗܢ -hēn	ܐܝܗܢܐ -ayhēn
2.m.	ܐܝܟܢ -kōn (WS ܐܝܟܢ -kūn)	ܐܝܟܢܐ -aykōn (WS ܐܝܟܢܐ -aykūn)
2.f.	ܐܝܟܢ -kēn	ܐܝܟܢܐ -aykēn
1.c.	ܐܢ -an	ܐܢܐ -ayn

Taking the example of **دِينَ** *dīnā* »judgement«, the full paradigm is as follows (in all cases, the vowel of the final syllable is stressed, e.g. **دِينَان** *dīnan* »our judgement«, **دِينَايَك** *dīnayk* »your (m.) judgements«, **دِينَايَكُون** *dīnaykōn* »your (m.) judgement«).

Nouns in the singular (masc.) with suffixes (set A):

	Sg.	Pl.
3.m.	دِينِه <i>dīnēh</i> »his judgement« □	دِينِهُون <i>dīnhōn</i> »their judgements« (WS دِينِهُون <i>dīnhūn</i>) □
3.f.	دِينَاه <i>dīnāh</i> »her judgement«	دِينَاهِين <i>dīnhēn</i> »their judgements« □
2.m.	دِينَاك <i>dīnāk</i> »your judgement« □	دِينَاكُون <i>dīnkōn</i> »your judgements« (WS دِينَاكُون <i>dīnkūn</i>) □
2.f.	دِينَاكِي <i>dīnākī</i> »your judgement« □	دِينَاكِين <i>dīnkēn</i> »your judgements« □
1.c.	دِينِي <i>dīnī</i> »my judgement«	دِينَان <i>dīnan</i> »our judgements«

Nouns in the plural (masc.) with suffixes (set B):

	Sg.	Pl.
3.m.	دِينَاوَه <i>dīnāw^{hy}</i> »his judgements« (WS دِينَاوَه <i>dīnāw^{hy}</i> »his judgements«) □	دِينَاوِهُون <i>dīnayhōn</i> »their judgements« (WS دِينَاوِهُون <i>dīnhūn</i>) □
3.f.	دِينَاهِين <i>dīnēh</i> »her judgements« □	دِينَاهِينِين <i>dīnayhēn</i> »their judgements« □
2.m.	دِينَايَك <i>dīnayk</i> »your judgements« □	دِينَايَكُون <i>dīnaykōn</i> »your judgements« □
2.f.	دِينَايَاكِي <i>dīnaykī</i> »your judgements« □	دِينَايَاكِين <i>dīnaykēn</i> »your judgements« □
1.c.	دِينَايِي <i>dīnay</i> »my judgements«	دِينَايَان <i>dīnayn</i> »our judgements«

6. 2. *qVɬl-Nominals with Possessive Suffixes

Pronominal suffixes attached to monosyllabic nominals of the form *qVɬl are always attached to the base form of the st.emph.

The paradigm for *qVɬl-nominals with possessive suffixes are as follows, illustrated using the example word **مَلِكَا** *malkā* »king«, i.e. *malk*-:

	Sg.	Pl.
3.m.	مَلِكَاهِي <i>malkēh</i> »his king« □	مَلِكَاوَهِي <i>malkāw^{hy}</i> »his kings« □
3.f.	مَلِكَاهِي <i>malkāh</i> »her king« □	مَلِكَاهِي <i>malkēh</i> »her kings« □
2.m.	مَلِكَاكِي <i>malkāk</i> »your king« □	مَلِكَايَكِي <i>malkayk</i> »your kings« □
2.f.	مَلِكَاكِي <i>malkākī</i> »your king« □	مَلِكَايَاكِي <i>malkaykī</i> »your kings« □
1.c.	مَلِكَايِي <i>malkay</i> »my king«	مَلِكَايِي <i>malkay</i> »my kings«
	etc. □	etc. □

6.3. Irregular Nominals with Possessive Suffixes

Many of the nominals cited in → 3. 6. 2. take irregular forms when a possessive suffix is attached. A few examples:

- For many nominals, the attachment of suffixes is based on the st.cs, e.g. **مَلِكَة** *malkatā* »queen« (sg. st.emph.): **مَلِكَتَاهَا** *malkatāh* »her queen«, in contrast to **مَلِكَتَهُمْ** *malkathōn* (St.cs. + Suff.) »their (pl.) queen«.
- Nominal forms with several consonants are often subject to vowel reductions when suffixes are attached, e.g. **مَسْكَنَة** *mašknā* (sg. st.emph.): **مَسْكَنَتِهَا** *mašknāh* »her place of dwelling« in contrast to **مَسْكَنَتَهُمْ** *mašknathōn* (St.cs. + Suff.) »their (pl.) place of dwelling«.
- For some nominals, such as **أَبَا** »father«, **أَخَا** »brother«, **هَمَّاء** »father-in-law« and **شَمَّاء** »name«, the attachment of a suffix in the 1.sg. (**أَبِي** »*ābī*«, **أَخِي** »*āḥī*«, **هَمِّي** »*hēmī*«, **شَمِّي** »*šēmī*«) results in a lengthening of the stem vowel; the nominals **أَبَا** »father«, **أَخَا** »brother«, **هَمَّاء** »father-in-law« take /u/ as a final vowel prior to all possessive suffixes (except for the 1.sg.); (cf. e.g. **أَبُو** »*ābū*« »his Vater« in contrast to **شَمَّاه** »*šmēh*« »his name« and the suffixes which begin with consonants, e.g. **أَبُو** »*ābū*« »your father« and **شَمَّاه** »*šemkōn*« »your name«).

The paradigm for irregular nominals with possessive suffixes is as follows, taking **أَبَا** »father« as our example:

	Sg.	Pl.
3.m.	أَبُو » <i>ābū</i> « ^y	أَبُوهُمْ » <i>ābūhōn</i> « (WS أَبُوهُنَّ » <i>ābūhūn</i> «)
3.f.	أَبُوهَا » <i>ābūh</i> «	أَبُوهُنَّ » <i>ābūhēn</i> «
2.m.	أَبِي » <i>ābī</i> «	أَبُو » <i>ābū</i> « (WS أَبُو » <i>ābū</i> «)
2.f.	أَبِي » <i>ābī</i> «	أَبُو » <i>ābū</i> «
1.c.	أَبِي » <i>ābī</i> «	أَبُو » <i>ābū</i> «

The paradigm of **أَبَاهَا** »parents«, the plural of **أَبَا** »father«, is as follows:

	Sg.	Pl.
3.m.	أَبَاهِي » <i>ābāhū</i> « ^y	أَبَاهُهُمْ » <i>ābāhayhōn</i> «
3.f.	أَبَاهُهَا » <i>ābāhūh</i> «	أَبَاهُهُنَّ » <i>ābāhayhēn</i> «
2.m.	أَبَاهِي » <i>ābāhū</i> «	أَبَاهِي » <i>ābāhū</i> «
2.f.	أَبَاهِي » <i>ābāhū</i> «	أَبَاهِي » <i>ābāhū</i> «
1.c.	أَبَاهِي » <i>ābāhay</i> «	أَبَاهِي » <i>ābāhūn</i> «

6. 4. Prepositions with Pronominal Suffixes

Pronominal suffixes are often attached to prepositions. Some prepositions take the suffixes from set A (*singular set*), while others take the suffixes from set B (*plural set*). Examples:

A. Prepositions with suffixes from set A:

	Sg.	Pl.
3.m.	مِنْهُ mennēh »from him« □	مِنْهُمْ mennhōn »from them« □
3.f.	مِنْهَا mennāh »from her« □	مِنْهِنَّ mennhēn »from them« □
2.m.	مِنْكَ mennāk »from you« □	مِنْكُمْ mennkōn »from you« □
2.f.	مِنْكِ mennēk »from you« □	مِنْكُنَّ mennkēn »from you« □
1.c.	مِنْ men ^y »from me«	مِنْنَا mennan »from us«

It is important to note that with an attached suffix in 1.sg, ب- b- »in, with« and ل- l- »to, for« become ب bī and ل lī respectively (full vowel /i/!), and that preceding a suffix, the /n/ of the preposition مِنْ men »from« is geminate (→ 3. 1.).

- Here are some important prepositions with suffixes from set A:

ب- b- »in, with«, ل- l- »to, for«, بِأَمَّ am »together with«, مِنْ men »from«, بَعْدَ bātār »after«, بَيْهَدَ bestar »after, behind«, كَوْنِ kwāt »beside, by«, لَوْنِ lpūt »according to, corresponding«; also: لَوْنِ لَوْنِ luqbal »against, facing« and لَوْنِ لَوْنِ luqbal- (e.g. لَوْنِ لَوْنِ luqbalēh »against him«; by contrast: لَوْنِ لَوْنِ لَوْنِ luqbalkōn »against you«).

B. Prepositions with suffixes from set B:

Many prepositions are combined with suffixes from set B. In some cases, it is possible for suffixes from both sets to appear alongside one another. Certain prepositions take a particular form when attached to pronominal suffixes (e.g. the form with an additional -āt-), which are not identical with their basic form (without a suffix), e.g. أَكْوَآت akwāt (without suffix: أَكْ ak »like«), مَتَّوَلَات mettolāt »on your account« (without suffix: مَتَّوَل mettol), بَيْنَات baynāt »between« (without suffix: بَيْن bēt).

- Here are some important prepositions with suffixes from set B:

أَلْ al- »on, by« (e.g. أَلْ أَلْ lay »on him«, أَلْ أَلْ laykōn »upon them«; without suffix: أَلْ al), سَدَّ sēd / سَدَّ sēd »beside, next to«, هَلَّأْ hlāp »instead of«, قَدَّأْ qdām or قَدَّأْ qudm »before« (without suffix: قَدَّأْ qdām), خَلَّأْ ba-lḥod »alone« (e.g. خَلَّأْ ba-lḥoday »I only«), بِلْأْ bel'ād »without«, ثَتَّأْ thut »under« (without suffix: ثَتَّأْ thet and ثَتَّأْ thut), لَّأْ l'ēn »in full view of«, هَدَّأْ ḥdāray »around«, بَيْنَ bayn- »between« (e.g. بَيْنَ بَيْنَ baynayhōn »between them«; without suffix: بَيْنَ bēt; cf. also بَيْنَ baynāt together with the suffixes from set A).

C. Prepositions which do not take suffixes:

Certain prepositions never take a pronominal suffix, and can only precede nouns. These are, for the most part, compound word forms.

- The following prepositions are never combined with pronominal suffixes:

ⲥⲁⲣ *ṣar* »except«, ⲕⲓⲉ *l-'el* »above«, ⲕⲧⲥⲁ *l-taht* »under«, ⲕⲓⲉ *l-ḡāw men* »within« and ⲕⲓⲃ *l-bar* »outside«. ⲃⲉⲧ *bēt* »between« and ⲕⲃⲙⲁ *'dammā* »until« are also frequently not directly suffixed. Instead, periphrase with ⲕⲓⲃ *l-* »to, for« is common, e.g. ⲕⲃⲙⲁ ⲕⲓⲃ *'dammā l-kōn* »unto you«.

D. Prepositions which can be combined with one another, for example:

ⲕⲓⲉ ⲕⲓⲃ *l-'el mennēh* »above him«

ⲕⲓⲃ ⲕⲓⲃ *l-bar mennhōn* »outside of them«

6. 5. Pronominal Suffixes (Object Suffixes)

The object suffixes attached to verbs are presented in full later in this book (→ 10. 3.; 10. 4.; 10. 5.; 10. 6.; 10. 7.). However, it is important to note at this stage that the object suffix 1.c.sg. takes the form *-(a)nʸ* (e.g. ⲕⲁⲃⲧⲁⲛ *kṭabtānʸ* < **katabat-ami* »she wrote me«), and that enclitic personal pronouns are used in place of object suffixes in the 3.m./f.pl. forms (e.g. ⲕⲧⲗ ⲓⲉⲛ *qṭal-'ennon* »he killed her (m.pl.)«, not: *qṭal-hōn*).

6. 6. The Verb of Existence 'īṭ

Syriac employs a particle, ⲓⲧ *'īṭ*, whose basic function is to denote existence. It is used without a suffix (usually followed by the preposition ⲕⲓⲃ *l* »to, for« + pronominal suffix) to mean »there is«, e.g.

ⲓⲧ ⲕⲓⲃ ⲓⲧⲗⲁⲛ *'īṭ l-šlāmā* »we have freedom« (literally: »there is peace for us«)

ⲓⲧ ⲕⲓⲃ ⲓⲧⲗⲁⲛ ... ⲓⲧ ⲕⲓⲃ ⲓⲧⲗⲁⲛ *'īṭ d-'āmṛīn ... w-'īṭ d-'āmṛīn* »there are those who say ... and there are those who say« (= »some claim...but others claim«).

ⲓⲧ *'īṭ* is mostly used in conjunction with pronominal suffixes, taken from set B. The paradigm is as follows:

	Sg.	Pl.
3.m.	ⲓⲧⲁⲱ <i>'īṭāw^{hy}</i> »he is«	ⲓⲧⲁⲱⲛ <i>'īṭayhōn</i> »they are«
3.f.	ⲓⲧⲉⲱ <i>'īṭē^{yh}</i> »she is«	ⲓⲧⲉⲱⲛ <i>'īṭayhēn</i> »they are«
2.m.	ⲓⲧⲁⲕ <i>'īṭayk</i> »you are«	ⲓⲧⲁⲕⲛ <i>'īṭaykōn</i> »you are«
2.f.	ⲓⲧⲁⲕⲉ <i>'īṭayk^y</i> »you are« □	ⲓⲧⲁⲕⲉⲛ <i>'īṭaykēn</i> »you are« □
1.c.	ⲓⲧⲁ <i>'īṭay</i> »I am«	ⲓⲧⲁⲛ <i>'īṭayn</i> »we are«

Examples:

ⲓⲧⲁⲱⲛ ⲃⲉⲧⲕⲗⲁ *'īṭayhōn b-hayklā* »they are in the temple«

ܡܠܟܐ ܒܗܝܟܠܐ ܕܥܝܪܐ ܕܥܝܪܐ *ṣāw^{hy} malkā b-hayklā* »the king is in the temple«

ܐܢܐ ܓܝܪ ܥܝܪܐ ܕܥܝܪܐ *enā gēr ṣāw^{hy} sabbā* »for I am an old man« (LK 1,18).

The corresponding negative form of ܐܢܐ *ṣāw^{hy}* is ܐܢܐ ܠܐ *lā ṣāw^{hy}* or (more frequently) ܐܢܐ ܠܐ *layt* (< *lā + ṣāw^{hy}) »there is not«; it also takes suffixes from set B, e.g.:

ܡܝܝܐ ܠܐ ܡܝܝܐ *mayyā laytāw^{hy}* »there is no water«

ܐܢܐ ܠܐ ܡܫܝܗ *en a^{tt} lā ṣāw^{hy} mšīhā* »if you are not the Christ« (Jn 1,25).

ܐܢܐ *ṣāw^{hy}* and ܐܢܐ *layt* can also be used in combination with the preposition ܕ *l* »to, for« together with pronominal suffixes (from set A) to express belonging (or non-belonging), e.g.

ܐܢܐ ܠܐ ܕܥܝܪܐ ܕܥܝܪܐ *en dēn laylēh bnayyē dekrē* »if he has no male children ...« (SR § 1,4)

ܐܢܐ ܠܐ ܕܥܝܪܐ ܕܥܝܪܐ *tūbā lēk^{hy} Ewmiyā d-ṣāw^{hy} ṣāw^{hy} hānā yallūdā* »you are lucky, Ewmiyā, to have such a son« (AMS 435).

6.7. Vocabulary

A.	if	ܐܢܐ <i>en</i>	woman, wife	ܐܢܐ ܕܥܝܪܐ <i>en d-ṣāw^{hy}</i>
	son	ܒܪܐ <i>brā</i>	I was	ܐܢܐ ܕܥܝܪܐ <i>en d-ṣāw^{hy}</i>
	(pl.	ܒܢܝܝܐ <i>bnayyā</i>)	or	ܐܢܐ ܕܥܝܪܐ <i>en d-ṣāw^{hy}</i>
	male (pl.)	ܕܥܝܪܐ <i>dekrē</i>	either ... or	ܐܢܐ ܕܥܝܪܐ ܐܢܐ ܕܥܝܪܐ <i>en d-ṣāw^{hy} en d-ṣāw^{hy}</i>
	daughter	ܒܪܬܐ <i>bartā</i>	under	ܐܢܐ ܕܥܝܪܐ <i>en d-ṣāw^{hy}</i>
	(pl.	ܒܢܬܐ <i>bnātā</i>)	authority	ܐܢܐ ܕܥܝܪܐ <i>en d-ṣāw^{hy}</i>
B.	he answered	ܐܢܐ ܕܥܝܪܐ <i>en d-ṣāw^{hy}</i>	mother	ܐܢܐ ܕܥܝܪܐ <i>en d-ṣāw^{hy}</i>
	old	ܥܝܪܐ <i>ṣāw^{hy}</i>	(those) which	ܐܢܐ ܕܥܝܪܐ <i>en d-ṣāw^{hy}</i>
	leaving	ܥܝܪܐ <i>ṣāw^{hy}</i>	The Gospel	ܐܢܐ ܕܥܝܪܐ <i>en d-ṣāw^{hy}</i>
	brother	ܐܠܐ <i>aḥā</i>	house	ܐܢܐ ܕܥܝܪܐ <i>en d-ṣāw^{hy}</i>
	(pl.	ܐܠܐ <i>aḥē</i>)	(pl.	ܐܢܐ ܕܥܝܪܐ <i>en d-ṣāw^{hy}</i>
	fear	ܕܥܝܪܐ <i>deheltā</i>	C. Amen	ܐܢܐ ܕܥܝܪܐ <i>en d-ṣāw^{hy}</i>
	sister	ܥܝܪܐ <i>ṣāw^{hy}</i>	strength	ܐܢܐ ܕܥܝܪܐ <i>en d-ṣāw^{hy}</i>
	(pl.	ܥܝܪܐ <i>aḥwātā</i>)	till	ܐܢܐ ܕܥܝܪܐ <i>en d-ṣāw^{hy}</i>
	there is	ܐܢܐ <i>ṣāw^{hy}</i>	after	ܐܢܐ ܕܥܝܪܐ <i>en d-ṣāw^{hy}</i>
	there is not	ܐܢܐ ܠܐ <i>layt</i>	deluge	ܐܢܐ ܕܥܝܪܐ <i>en d-ṣāw^{hy}</i>
	village, field	ܩܪܝܬܐ <i>qrītā</i>	temple	ܐܢܐ ܕܥܝܪܐ <i>en d-ṣāw^{hy}</i>
	(Pl.	ܩܪܝܬܐ <i>quryā</i>)		

6. 8. Exercises

A. Add vowels to the following:

- 1 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄

Lesson 7

7.1. The Perfect: Basic Stem

In Syriac, the perfect indicates past action, making it a preterite tense. It is also known as the suffix conjugation, since inflection is achieved using specific endings. The *perfect* (abbreviation: pf.) of the basic stem is formed on the basis of the morpheme types **qaṭal*, **qaṭil* oder **qaṭul* (see also → 9. 1.), which in Syriac correspond to **ܩܬܠ** *qṭal*, **ܩܬܠܐ** *qṭel* and **ܩܬܠܐ** *qṭol*, owing to vowel reduction. The variable vowel is known as the *thematic vowel*. Of the morpheme types listed, *qṭal* is the most common, above all for transitive verbs, while *qṭel* and *qṭol* (WS **ܩܬܠܐ** *qṭul*) are for the most part limited to intransitive verbs. The type *qṭol* is used with very few verbs (e.g. **ܩܦܕܐ** *qṭod*, WS **ܩܦܕܐ** *qṭud* »to bristle«); as such, it will not be further considered in the following.

The specific personal endings correspond to the suffix conjugation endings in other semitic languages. Particular note should be taken of the ending of the 1st person sg., *-et* (in contrast to hebr. *-ti* and arab. *-tu*). In the 2.f.sg., 3.m.pl. and (in part) the 3.f.pl., the written form indicates the former presence of a final vowel (**-ti*, **-ū*, **-i*), which is no longer pronounced.

An overview of the personal endings:

	Sg.	Pl.
3.m.	∅	ܐ - ^w , ܐܢ - <i>ūn</i> (newer Form)
3.f.	ܐܢܐ - <i>aṭ</i>	∅, ܐܢܐ - ^y , ܐܢܐ - <i>ēn</i> (newer Form)□
2.m.	ܐܢܐ - <i>t</i> □	ܐܢܐ - <i>tōn</i>
2.f.	ܐܢܐ - <i>tʿ</i> □	ܐܢܐ - <i>tēn</i> □
1.c.	ܐܢܐ - <i>et</i> □	ܐܢܐ - <i>n</i> , ܐܢܐ - <i>nan</i> (newer Form)□

Endings which begin with a vowel (3.f.sg. and 1.sg.) take an auxiliary vowel, /e/, between the 1st and 2nd radicals, e.g.

3.f.sg. **ܩܬܠܐ** *qetlat* < **qaṭVlat*, 1.sg. **ܩܬܠܐ** *qetlet* < **qaṭVlet*.

All verb forms in the 3.f.pl. are written with plural dots, e.g. **ܩܬܠܐ** *kṭabʿ* »they wrote«.

The regressive assimilation of dentals can also be observed (→ 3. 1. 1.), e.g. **ܩܬܠܐ** *batt* < **bāt* »you made«.

The following table presents the paradigm for the types **ܩܬܠ** *qṭal* and **ܩܬܠ** *qṭel*, taking the verbs **ܩܬܠ** *kṭab* »to write« and **ܩܬܠ** *rḥem* »to love« as examples.

	a-Type (transitive)	e-Type (intransitive)
Sg.3.m.	ܩܬܠ <i>kṭab</i> »he wrote«	ܩܬܠ <i>rḥem</i> »he loved«
3.f.	ܩܬܠܐ <i>keṭbaṭ</i> »she wrote«	ܩܬܠܐ <i>reḥmaṭ</i> »she loved«
2.m.	ܩܬܠܬ <i>kṭabt</i> »you wrote«	ܩܬܠܬ <i>rḥemt</i> »you loved«
2.f.	ܩܬܠܬܝ <i>kṭabt^y</i> »you wrote«	ܩܬܠܬܝ <i>rḥemt^y</i> »you loved«
1.c.	ܩܬܠܬܝܐ <i>keṭbet</i> »I wrote«	ܩܬܠܬܝܐ <i>reḥmet</i> »I loved«
Pl.3.m.	ܩܬܠܝܢ <i>kṭab^w</i> »they wrote« ܩܬܠܝܢ <i>kṭabūn</i>	ܩܬܠܝܢ <i>rḥem^w</i> »they loved« ܩܬܠܝܢ <i>rḥemūn</i>
3.f.	ܩܬܠܝܗ <i>kṭab^y</i> »they wrote« ܩܬܠܝܗ <i>kṭabēn</i>	ܩܬܠܝܗ <i>rḥem^y</i> »they loved« ܩܬܠܝܗ <i>rḥemēn</i>
2.m.	ܩܬܠܬܝܢ <i>kṭabtōn</i> »you wrote«	ܩܬܠܬܝܢ <i>rḥemtōn</i> »you loved«
2.f.	ܩܬܠܬܝܗ <i>kṭabtēn</i> »you wrote«	ܩܬܠܬܝܗ <i>rḥemtēn</i> »you loved«
1.c.	ܩܬܠܝܢ <i>kṭabn</i> »we wrote« ܩܬܠܝܢ <i>kṭabnan</i>	ܩܬܠܝܢ <i>rḥemn</i> »we loved« ܩܬܠܝܢ <i>rḥemnan</i>

In the *purely consonantal script*, the following forms are always identical, as already noted above:

3.f.sg.	ܩܬܠܐ <i>keṭbaṭ</i> »she wrote«	ܩܬܠܐ <i>reḥmaṭ</i> »she loved«
2.m.sg.	ܩܬܠܬ <i>kṭabt</i> »you wrote«	ܩܬܠܬ <i>rḥemt</i> »you loved«
1.c.sg.	ܩܬܠܬܝܐ <i>keṭbet</i> »I wrote«	ܩܬܠܬܝܐ <i>reḥmet</i> »I loved«

In the absence of a transcription or vowel signs, the sense must be decided on the basis of context.

Note.: In ES **ܩܬܠܬܝܐ** *keṭbēt* (with a secondary lengthening of the stressed final syllable,) is sometimes used in place of **ܩܬܠܬܝܐ** *keṭbet*.

The 3.m.sg. perfect is identical to the verb stem, and takes no ending. As such, it is the form in which verbs are cited, functioning as an infinitive (**ܩܬܠ** *kṭab* »write«), i.e. it is the basic form of the verb which is listed in dictionaries. In addition to this, all verbs have a true infinitive form (s. e.g. Pe. Inf. **ܩܬܠܝܢ** *meṭab* → 8. 3.). Since in most dictionaries, the perfect form is given with the infinitive, we adhere to this principle in the vocabulary section of this chapter for the sake of simplicity.

7. 2. The Preposition ܐ-

The Syriac preposition **ܐ** *l-* has several syntactic functions. It is used:

- (1) to introduce an indirect object, and
- (2) to introduce a direct object which is considered as determined.

Examples for (1) and (2):

(1) **كُتِبَ لَكَ هَذَا** *ktāb lkōn puqdānā hānā* »he wrote you this commandment« (Mk 10,5)

(2) **وَقَالَ يَسُوعُ لِلْعَمَلَةِ** (*√qr' Pf.*) *wa-qra' īšō' l-kenšā kollēh* »And Jesus called the people to him« (Mk 7,14).

7.3. The Perfect Form of the Verb of Being *hwā*

The perfect of the verb **هَوَا** *hwā* »to be, to happen« (*√hwy*) is used very frequently. As a verb with a so-called *weak* third radical. (y), its flexion is as follows (cf. → 13. 1. Verben III-y):

	Sg.	Pl.
3.m.	هَوَا <i>hwā</i> »he was«	هَوَاوْ <i>hwāw</i> »they were«
3.f.	هَوَاتْ <i>hwāt</i> »she was«	هَوَاتْ <i>hway</i> »they were«
2.m.	هَوَايْ <i>hwayt</i> »you were«	هَوَايْتَوْنْ <i>hwaytōn</i> »you were«
2.f.	هَوَايْتْ <i>hwayt'</i> »you were«	هَوَايْتَنْ <i>hwaytēn</i> »you were«
1.c.	هَوَايْ <i>hwēt</i> »I was« (<i>WS هَوَايْ hwīt</i>)	هَوَايْنْ <i>hwayn</i> »we were«

When used in the enclitic form, the initial consonant /h/ is not pronounced, but is preserved in the orthography, written with a *linea occultans*, e.g. **كَانَ يَصْنَعُ** *'ābed-^hwā* »he was making«, **كَانَتْ تَصْنَعُ** *'ābdā-^hwāt* »she was making« (active participle (→ 5. 1. 1.)+ **هَوَا** *hwā*).

The verb **هَوَا** *hwā* »to be, to happen« is used above all:

a) as an independent verb denoting the present, e.g. **أَنَا هَوَايْ** *hwēt* »I am« in

أَنَا لَمْ أَكُنْ مِنَ هَذَا الْعَالَمِ *enā lā hwēt men hānā 'ālmā* »I am not of this world« (Jn 8,23).

b) in the enclitic form following an active participle; in this case, the addition of **هَوَا** *hwā* determines the continuous form expressed by the participle as past; e.g.

وَعَلَّمَهُمْ قُدْرَتَهُ *w-hālēn tmīhātā 'ābed-^hwā b-puqdānā d-'alāhā* »he performed this miracle on God's command« (AMS 446).

c) in combination with the forms of the perfect or imperfect to build the so-called compound tenses (→ 11. 6.), e.g.

وَكَثِيرُونَ مِنْ هَؤُلَاءِ *w-saggi'ē dā-šma^w-^hwā mellātā haymen^w-^hwā* »But many of those who had heard the word believed« (Acts 4,4).

7.3.1. Indicating Focus with the Enclitic -hū

The enclitic personal pronoun in the 3.m.sg. often follows a sentence element (either a nominal or a verb) with the sole purpose of stressing the element in question.. Examples:

لَا هَادٍ إِلَهُ سِوَاكَ *l-had-^hū 'alāhā sāgdīnān* »we worship but one God«

لَكَ *lkōn-^hū ihīb* »To you it has been given« (Mt 13,11)

هَوَا *zel-^hū* »go!«.

7. 4. The Passive Participle.

Two participles can be built using the basic stem:

- a) a present-active participle (abbreviated as: act. part.);
- b) a perfect-passive participle (abbreviated as: pass. part.).

The active participle forms (basic form: *qāṭel*) have already been listed at → 5. 1. 1. The passive participle has the basic form *qṭīl* (< **qāṭīl*), e.g. *ktīb* »written«. It is inflected in the same way as a nominal:

	Sg.	Pl.
m. St.abs.	<i>ktīb</i>	<i>ktībīn</i>
m. St.emph.	<i>ktībā</i>	<i>ktībē</i>
f. St.abs.	<i>ktībā</i>	<i>ktībān</i>
f. St.emph.	<i>ktībātā</i>	<i>ktībātā</i>

7. 5. Adverbs ending in -ā'īt

Syriac makes productive use of the ending *-ā'īt*, which does not feature in other semitic languages. On the basis of adjectives in the singular st.abs. f./st.emph. m. (ending -ā), it can be used to build corresponding *adverbs*. Analogously, (secondary) adverbs can also be directly turned into nouns (on the basis of the st.emph. m. auf -ā). This gives rise to what can be loosely considered a specific adverbial ending, *-ā'īt*.

Examples:

<i>šappīrā</i> »beautiful«	<i>šappīrā'īt</i> »beautifully« (Adv.)
<i>šarrīrā</i> »true«	<i>šarrīrā'īt</i> »truly«
<i>paḡrānā</i> »carnal«	<i>paḡrānā'īt</i> »carnally« (Adv.)
<i>'alāhā</i> »god«	<i>'alāhā'īt</i> »divinely« (Adv.)

In addition, some other adverbial lexemes take the feminine ending -at (mostly likely from the st.abs. with the /t/ retained), e.g. *hayyāt* »alive«, *qadmāyāt* »at first«. Certain Lexemes are also used as adverbs without a specific ending in the st.abs.m.

7. 6. Vocabulary

A. blessed	<i>brīk</i> ܒܪܝܟ	one	<i>ḥad</i> ܚܕ
without	<i>bel'ād</i> ܒܠܐܕ	family	<i>šarbṭā</i> ܫܪܒܬܐ
free, noble	<i>ḥērā</i> ܚܝܪܐ	he came near	<i>qreb</i> ܩܪܒ
when	<i>kaḏ</i> ܟܕ	name	<i>šmā</i> ܫܡܐ
day	<i>yāwmā</i> ܝܐܡܐ	C. he set in order	<i>sḏar</i> ܫܕܪ
(pl.	<i>yāwmātā</i> ܝܐܡܬܐ)	that is to say	<i>'amīrā</i> ܐܡܝܪܐ

2. مہذبہ دہلی ۱۸۸۱ء میں: تختہ میں تختہ پہلے میں پہلے ۵ پہلے میں پہلے میں پہلے۔
 مہذبہ دہلی ۱۸۸۱ء میں: تختہ میں تختہ پہلے میں پہلے ۵ پہلے میں پہلے میں پہلے۔ (KD 8)

D. a) Build the passive participle (f. st.abs./sg. and m. st.emph./pl.) of the following verbs:

1 فِذْه 2 كَمْذ 3 حَبْ 4 فَبْ 5 ذِذْ

D. b) Build the perfect (3.f. and 2.f. sg./pl.) of the following words, and give their definition:

1 هـ 2 ح 3 هـ 4 ذ 5 ف 6 م

E. Add vowels to the following:

[illegible]

Lesson 8

8.1. The Imperfect: Basic Stem

In Syriac, both future states of affairs and actions as well as modal verbs (*should, must, may, can* etc.) are generally expressed using the *imperfect* (abbreviate as : impf.). This conjugation is also known as the *prefix conjugation*, since its flexion is mostly achieved using prefixes, though it sometimes also makes use of suffixes.

In Syriac, the imperfect of the basic stem is built on the basis of the morpheme types *Keqtol* (WS *Keqṭul*), *Keqṭal* or *Keqṭel* (K = prefix consonant). Of these, *Keqtol* is the most common, and *Keqṭel* the least common (only five verbs take *Keqṭel*: *ܝܒܝܕ* *ne'bed* »he shall make«, *ܝܒܝܬ* *nezben* »he shall buy«, *ܝܦܝܕ* *neppel* < **nenpel* »he shall fall down«, *ܝܦܝܫ* *neppeš* < **nenpeš* »he shall shake off«, *ܝܬܒ* *netteb* < **newteb* »he shall sit«). *Keqtol* is particularly common for transitive verbs, while *Keqṭal* is common for intransitive verbs (including verbs of movement) on the one hand (e.g. *ܝܕܡܟ* *nedmak* »he shall sleep«), and verbs with a guttural as 3rd radical on the other (e.g. *ܝܨܡܐ* *nešma'* »he shall hear«).

The thematic vowels in the perfect and imperfect are thus often opposed. Typical transitive verbs are characterised by the opposition *a : u* (*ܩܬܠ* *qṭal* : *ܝܩܬܠ* *neqṭol* (WS *ܩܬܠܐ* *neqṭul*) »to kill«; *ܕܡܟ* *dmeḵ* : *ܝܕܡܟ* *nedmak* (WS *ܕܡܟܐ* *nedmak*) »to write«, and typical intransitive verbs by the opposition *e : a* (e.g. *ܕܡܟ* *dmeḵ* : *ܝܕܡܟ* *nedmak* »to sleep«, *ܕܝܫܡܐ* *reḥem* : *ܝܕܝܫܡܐ* *nerḥam* »to love«).

The pairing *a : a* is also common, above all for verbs with a guttural as 3rd radical (e.g. *ܝܨܡܐ* *šma'* : *ܝܨܡܐ* *nešma'* »to hear«, *ܕܡܠ* *mal* : *ܝܕܡܠ* *ne'mal* »to make an effort«).

By contrast, the oppositions *a : e* (e.g. *ܒܕ* *bad* : *ܝܒܝܕ* *ne'bed* »to make«), *e : e* (*ܝܬܒ* *iteb* : *ܝܬܒ* *netteb* »to sit«) and *e : o* (e.g. *ܩܪܒ* *qreb* : *ܝܩܪܒ* *neqrob* (WS *ܩܪܒܐ* *neqrub*) »to come near«) are rare. As such, we can speak of the /a-o/-conjugation, the /e-a/-conjugation, the /a-e/-conjugation, the /e-e/-conjugation and the /e-o/-conjugation.

In principle, the specific personal prefixes and endings (2.f.sg. and 3./2.pl) correspond to the affixes of the prefix conjugation in other semitic languages. However, all grammatical persons which take a *y*- prefix in other languages take the consonant *n*- in Syriac (e.g. *ܝܩܬܠ* *nektob* »he shall write« in contrast to arab. *يَكْتُبُ* *yaktubu* and hebr. *יִכְתֹּב* *yikṭob*).

In contrast to older aramaic (and other semitic) languages, which distinguish between a long form (imperfect) and a short form (jussive), syriac knows only one formal variant of the prefix conjugation. Its function corresponds to that of both the imperfect and the jussive.

The following is an overview of the personal prefixes and the endings of the imperfect:

	Sg.	Pl.
3.m.	$\text{نـ} - \emptyset$ <i>ne</i> — $\emptyset$	$\text{نـ} - \text{ﻮ}$ <i>ne</i> — <i>ūn</i>
3.f.	$\text{تـ} - \emptyset$ <i>te</i> — $\emptyset$ $\text{تـ} - \text{ﻰ}$ <i>te</i> — <i>y</i>	$\text{تـ} - \text{ﻮ}$ <i>te</i> — <i>ān</i>
2.m.	$\text{أـ} - \emptyset$ <i>te</i> — $\emptyset$	$\text{أـ} - \text{ﻮ}$ <i>te</i> — <i>ūn</i>
2.f.	$\text{أـ} - \text{ﻰ}$ <i>te</i> — <i>īn</i>	$\text{أـ} - \text{ﻮ}$ <i>te</i> — <i>ān</i>
1.c.	$\text{ﻲ} - \emptyset$ <i>'e</i> — $\emptyset$	$\text{نـ} - \emptyset$ <i>ne</i> — $\emptyset$

Below is the paradigm for the types *Keqṭol* and *Keqṭal*, using the verbs **كُتِبَ** *kṭab* »to write« and **رُهِمَ** *rḥem* »to love« as examples:

	o-Type (transitive)	a-Type (often intransitive)
Sg.3.m.	يَكْتُبُ <i>nektob</i> »he shall write«	يَرْهِمُ <i>nerḥam</i> »he shall love«
3.f.	تَكْتُبُ <i>tektob</i> »she shall write« تَكْتُبِي <i>tektobī</i> »she shall write«	تَرْهِمُ <i>terḥam</i> »she shall love« تَرْهِمِي <i>terḥamī</i> »she shall love«
2.m.	تَكْتُبُ <i>tektob</i> »you shall write«	تَرْهِمُ <i>terḥam</i> »you shall love«
2.f.	تَكْتُبِينَ <i>tektubīn</i> »you shall write«	تَرْهِمِينَ <i>terḥmīn</i> »you shall love«
1.c.	أَكْتُبُ <i>'ektob</i> »I shall write«	أَرْهِمُ <i>'erḥam</i> »I shall love«
Pl.3.m.	يَكْتُبُونَ <i>nektbūn</i> »they shall write«	يَرْهِمُونَ <i>nerḥmūn</i> »they shall love«
3.f.	يَكْتُبْنَ <i>nektbān</i> »they shall write«	يَرْهِمْنَ <i>nerḥmān</i> »they shall love«
2.m.	يَكْتُبُونَ <i>tektbūn</i> »you shall write«	يَرْهِمُونَ <i>terḥmūn</i> »you shall love«
2.f.	يَكْتُبْنَ <i>tektbān</i> »you shall write«	يَرْهِمْنَ <i>terḥmān</i> »you shall love«
1.c.	أَكْتُبُ <i>nektob</i> »we shall write«	يَرْهِمُ <i>nerḥam</i> »we shall love«

3.m.sg.	يَكْتُبُ »he shall write«	يُحِبُّ »he shall love«
1.c.pl.	نَكْتُبُ »we shall write«	نُحِبُّ »we shall love«

3.f.sg.	כֹּתֶבֶת »she shall write«	אֹהֶבֶת »she shall love«
2.m.sg.	תִּכְתֹּב »you shall write«	תִּאָהֵב »you shall love«

From this point onward, all verbs listed in the vocabulary section at the end of each chapter will be given in two forms:

8.2. The Imperative: Basic Stem.

	o-Type (transitive)	a-Type (often intransitive)
sg.m.	كُتِبَ <i>ktob</i> »write!«	رُحِمَ <i>rham</i> »love!«
f.	كُتِبَتْ <i>ktob^y</i> »write!«	رُحِمَتْ <i>rham^y</i> »love!«
pl.m.	كُتِبُوا <i>ktob^w</i> »write!«	رُحِمُوا <i>rham^w</i> »love!«
	كُتِبُوا <i>ktobūn</i> »write!«	رُحِمُوا <i>rhamūn</i> »love!«
f.	كُتِبْنَ <i>ktob^y</i> »write!«	رُحِمْنَ <i>rham^y</i> »love!«
	كُتِبْنَ <i>ktobēn</i> »write!«	رُحِمْنَ <i>rhamēn</i> »love!«

لَا تَهْوِ رَحْمًا وَهَابِرًا لَهَا شَيْبٍ أَطَّعَ كُرْمَتَانَا » you should not be a friend to insolent, impertinent people« (√hw' »to be«) (EA, KdD 11/10).

8.3. The Infinitive: Basic Stem.

كُتِبَ *l-mektab* »to write«
 تَدَبَّ *šarri l-mektab* »he began to write«

٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠ ١٠١ ١٠٢ ١٠٣ ١٠٤ ١٠٥ ١٠٦ ١٠٧ ١٠٨ ١٠٩ ١١٠ ١١١ ١١٢ ١١٣ ١١٤ ١١٥ ١١٦ ١١٧ ١١٨ ١١٩ ١٢٠ ١٢١ ١٢٢ ١٢٣ ١٢٤ ١٢٥ ١٢٦ ١٢٧ ١٢٨ ١٢٩ ١٣٠ ١٣١ ١٣٢ ١٣٣ ١٣٤ ١٣٥ ١٣٦ ١٣٧ ١٣٨ ١٣٩ ١٤٠ ١٤١ ١٤٢ ١٤٣ ١٤٤ ١٤٥ ١٤٦ ١٤٧ ١٤٨ ١٤٩ ١٥٠ ١٥١ ١٥٢ ١٥٣ ١٥٤ ١٥٥ ١٥٦ ١٥٧ ١٥٨ ١٥٩ ١٦٠ ١٦١ ١٦٢ ١٦٣ ١٦٤ ١٦٥ ١٦٦ ١٦٧ ١٦٨ ١٦٩ ١٧٠ ١٧١ ١٧٢ ١٧٣ ١٧٤ ١٧٥ ١٧٦ ١٧٧ ١٧٨ ١٧٩ ١٨٠ ١٨١ ١٨٢ ١٨٣ ١٨٤ ١٨٥ ١٨٦ ١٨٧ ١٨٨ ١٨٩ ١٩٠ ١٩١ ١٩٢ ١٩٣ ١٩٤ ١٩٥ ١٩٦ ١٩٧ ١٩٨ ١٩٩ ٢٠٠ ٢٠١ ٢٠٢ ٢٠٣ ٢٠٤ ٢٠٥ ٢٠٦ ٢٠٧ ٢٠٨ ٢٠٩ ٢١٠ ٢١١ ٢١٢ ٢١٣ ٢١٤ ٢١٥ ٢١٦ ٢١٧ ٢١٨ ٢١٩ ٢٢٠ ٢٢١ ٢٢٢ ٢٢٣ ٢٢٤ ٢٢٥ ٢٢٦ ٢٢٧ ٢٢٨ ٢٢٩ ٢٣٠ ٢٣١ ٢٣٢ ٢٣٣ ٢٣٤ ٢٣٥ ٢٣٦ ٢٣٧ ٢٣٨ ٢٣٩ ٢٤٠ ٢٤١ ٢٤٢ ٢٤٣ ٢٤٤ ٢٤٥ ٢٤٦ ٢٤٧ ٢٤٨ ٢٤٩ ٢٥٠ ٢٥١ ٢٥٢ ٢٥٣ ٢٥٤ ٢٥٥ ٢٥٦ ٢٥٧ ٢٥٨ ٢٥٩ ٢٦٠ ٢٦١ ٢٦٢ ٢٦٣ ٢٦٤ ٢٦٥ ٢٦٦ ٢٦٧ ٢٦٨ ٢٦٩ ٢٧٠ ٢٧١ ٢٧٢ ٢٧٣ ٢٧٤ ٢٧٥ ٢٧٦ ٢٧٧ ٢٧٨ ٢٧٩ ٢٨٠ ٢٨١ ٢٨٢ ٢٨٣ ٢٨٤ ٢٨٥ ٢٨٦ ٢٨٧ ٢٨٨ ٢٨٩ ٢٩٠ ٢٩١ ٢٩٢ ٢٩٣ ٢٩٤ ٢٩٥ ٢٩٦ ٢٩٧ ٢٩٨ ٢٩٩ ٣٠٠ ٣٠١ ٣٠٢ ٣٠٣ ٣٠٤ ٣٠٥ ٣٠٦ ٣٠٧ ٣٠٨ ٣٠٩ ٣١٠ ٣١١ ٣١٢ ٣١٣ ٣١٤ ٣١٥ ٣١٦ ٣١٧ ٣١٨ ٣١٩ ٣٢٠ ٣٢١ ٣٢٢ ٣٢٣ ٣٢٤ ٣٢٥ ٣٢٦ ٣٢٧ ٣٢٨ ٣٢٩ ٣٣٠ ٣٣١ ٣٣٢ ٣٣٣ ٣٣٤ ٣٣٥ ٣٣٦ ٣٣٧ ٣٣٨ ٣٣٩ ٣٤٠ ٣٤١ ٣٤٢ ٣٤٣ ٣٤٤ ٣٤٥ ٣٤٦ ٣٤٧ ٣٤٨ ٣٤٩ ٣٥٠ ٣٥١ ٣٥٢ ٣٥٣ ٣٥٤ ٣٥٥ ٣٥٦ ٣٥٧ ٣٥٨ ٣٥٩ ٣٦٠ ٣٦١ ٣٦٢ ٣٦٣ ٣٦٤ ٣٦٥ ٣٦٦ ٣٦٧ ٣٦٨ ٣٦٩ ٣٧٠ ٣٧١ ٣٧٢ ٣٧٣ ٣٧٤ ٣٧٥ ٣٧٦ ٣٧٧ ٣٧٨ ٣٧٩ ٣٨٠ ٣٨١ ٣٨٢ ٣٨٣ ٣٨٤ ٣٨٥ ٣٨٦ ٣٨٧ ٣٨٨ ٣٨٩ ٣٩٠ ٣٩١ ٣٩٢ ٣٩٣ ٣٩٤ ٣٩٥ ٣٩٦ ٣٩٧ ٣٩٨ ٣٩٩ ٤٠٠ ٤٠١ ٤٠٢ ٤٠٣ ٤٠٤ ٤٠٥ ٤٠٦ ٤٠٧ ٤٠٨ ٤٠٩ ٤١٠ ٤١١ ٤١٢ ٤١٣ ٤١٤ ٤١٥ ٤١٦ ٤١٧ ٤١٨ ٤١٩ ٤٢٠ ٤٢١ ٤٢٢ ٤٢٣ ٤٢٤ ٤٢٥ ٤٢٦ ٤٢٧ ٤٢٨ ٤٢٩ ٤٣٠ ٤٣١ ٤٣٢ ٤٣٣ ٤٣٤ ٤٣٥ ٤٣٦ ٤٣٧ ٤٣٨ ٤٣٩ ٤٤٠ ٤٤١ ٤٤٢ ٤٤٣ ٤٤٤ ٤٤٥ ٤٤٦ ٤٤٧ ٤٤٨ ٤٤٩ ٤٥٠ ٤٥١ ٤٥٢ ٤٥٣ ٤٥٤ ٤٥٥ ٤٥٦ ٤٥٧ ٤٥٨ ٤٥٩ ٤٦٠ ٤٦١ ٤٦٢ ٤٦٣ ٤٦٤ ٤٦٥ ٤٦٦ ٤٦٧ ٤٦٨ ٤٦٩ ٤٧٠ ٤٧١ ٤٧٢ ٤٧٣ ٤٧٤ ٤٧٥ ٤٧٦ ٤٧٧ ٤٧٨ ٤٧٩ ٤٨٠ ٤٨١ ٤٨٢ ٤٨٣ ٤٨٤ ٤٨٥ ٤٨٦ ٤٨٧ ٤٨٨ ٤٨٩ ٤٩٠ ٤٩١ ٤٩٢ ٤٩٣ ٤٩٤ ٤٩٥ ٤٩٦ ٤٩٧ ٤٩٨ ٤٩٩ ٥٠٠ ٥٠١ ٥٠٢ ٥٠٣ ٥٠٤ ٥٠٥ ٥٠٦ ٥٠٧ ٥٠٨ ٥٠٩ ٥١٠ ٥١١ ٥١٢ ٥١٣ ٥١٤ ٥١٥ ٥١٦ ٥١٧ ٥١٨ ٥١٩ ٥٢٠ ٥٢١ ٥٢٢ ٥٢٣ ٥٢٤ ٥٢٥ ٥٢٦ ٥٢٧ ٥٢٨ ٥٢٩ ٥٣٠ ٥٣١ ٥٣٢ ٥٣٣ ٥٣٤ ٥٣٥ ٥٣٦ ٥٣٧ ٥٣٨ ٥٣٩ ٥٤٠ ٥٤١ ٥٤٢ ٥٤٣ ٥٤٤ ٥٤٥ ٥٤٦ ٥٤٧ ٥٤٨ ٥٤٩ ٥٥٠ ٥٥١ ٥٥٢ ٥٥٣ ٥٥٤ ٥٥٥ ٥٥٦ ٥٥٧ ٥٥٨ ٥٥٩ ٥٦٠ ٥٦١ ٥٦٢ ٥٦٣ ٥٦٤ ٥٦٥ ٥٦٦ ٥٦٧ ٥٦٨ ٥٦٩ ٥٧٠ ٥٧١ ٥٧٢ ٥٧٣ ٥٧٤ ٥٧٥ ٥٧٦ ٥٧٧ ٥٧٨ ٥٧٩ ٥٨٠ ٥٨١ ٥٨٢ ٥٨٣ ٥٨٤ ٥٨٥ ٥٨٦ ٥٨٧ ٥٨٨ ٥٨٩ ٥٩٠ ٥٩١ ٥٩٢ ٥٩٣ ٥٩٤ ٥٩٥ ٥٩٦ ٥٩٧ ٥٩٨ ٥٩٩ ٦٠٠ ٦٠١ ٦٠٢ ٦٠٣ ٦٠٤ ٦٠٥ ٦٠٦ ٦٠٧ ٦٠٨ ٦٠٩ ٦١٠ ٦١١ ٦١٢ ٦١٣ ٦١٤ ٦١٥ ٦١٦ ٦١٧ ٦١٨ ٦١٩ ٦٢٠ ٦٢١ ٦٢٢ ٦٢٣ ٦٢٤ ٦٢٥ ٦٢٦ ٦٢٧ ٦٢٨ ٦٢٩ ٦٣٠ ٦٣١ ٦٣٢ ٦٣٣ ٦٣٤ ٦٣٥ ٦٣٦ ٦٣٧ ٦٣٨ ٦٣٩ ٦٤٠ ٦٤

In ES, the negation ܠܐ *lā* followed by the enclitic personal pronoun -ū or -w is written ܠܐܘ *lāw*; in WS, it is written ܠܐܘܗ *lāw*, e.g. ܠܐܘܗ ܠܐ ܠܐܠܗܐܐܠܗܐ *lāw 'alāhā-hw* (WS ܠܐܘܗ ܠܐ ܠܐܠܗܐܐܠܗܐ *lāw 'alōha-hw*) »he is no God «.

ܠܐܘܗ *lāw*-nominal clauses are negated with either ܠܐܘܗ *lāw* or ܠܐܘܗ *lāw* e.g. ܠܐܘܗ ܠܐܘܗܐܐܠܗܐܐܠܗܐ *mayyā laytāw^{hy}* »there is no water«

ܠܐܘܗ ܠܐܘܗܐܐܠܗܐܐܠܗܐ *layt-hwā- lēh 'eqqārā* »he had no root«.

8. 6. Vocabulary

A. magician	ܠܐܠܗܐܐܠܗܐ <i>harrāšā</i>	B. barley	ܠܐܠܗܐܐܠܗܐ <i>sa'rā</i>
governor	ܠܐܠܗܐܐܠܗܐ <i>hegmōnā</i>	wheat	ܠܐܠܗܐܐܠܗܐ <i>hetṭā</i>
faith	ܠܐܠܗܐܐܠܗܐ <i>haymānūtā</i>	(pl.	ܠܐܠܗܐܐܠܗܐ <i>hetṭē</i>)
silver, money	ܠܐܠܗܐܐܠܗܐ <i>kespā</i>	sin	ܠܐܠܗܐܐܠܗܐ <i>ḥtāhā</i>
eat	ܠܐܠܗܐܐܠܗܐ <i>'ednā</i>	(pl.	ܠܐܠܗܐܐܠܗܐ <i>ḥtāhē</i>)
(pl.	ܠܐܠܗܐܐܠܗܐ <i>'ednē</i>)	stone	ܠܐܠܗܐܐܠܗܐ <i>kē pā</i>
way	ܠܐܠܗܐܐܠܗܐ <i>'ūrḥā</i>	they went	ܠܐܠܗܐܐܠܗܐ <i>'ezal</i>
boy	ܠܐܠܗܐܐܠܗܐ <i>ṭalyā</i>	dream	ܠܐܠܗܐܐܠܗܐ <i>helmā</i>
Satan	ܠܐܠܗܐܐܠܗܐ <i>sāṭānā</i>	bread	ܠܐܠܗܐܐܠܗܐ <i>lahmā</i>
defectiveness	ܠܐܠܗܐܐܠܗܐ <i>ḥassīrūtā</i>	bone	ܠܐܠܗܐܐܠܗܐ <i>garmā</i>
man, people	ܠܐܠܗܐܐܠܗܐ <i>bar 'nāšā</i>	(pl.	ܠܐܠܗܐܐܠܗܐ <i>garmē</i>)
(pl.	ܠܐܠܗܐܐܠܗܐ <i>bnaynāšā</i>)	Lord, master	ܠܐܠܗܐܐܠܗܐ <i>mārā</i>
		word	(< pers.) <i>petgāmā</i>

Verb Forms

Pe. to choose	ܠܐܠܗܐܐܠܗܐ <i>neḡbē</i> / <i>gbā</i>
Pe. to say, to speak	ܠܐܠܗܐܐܠܗܐ <i>nē'mar</i> / <i>'emar</i>
Pe. to take	ܠܐܠܗܐܐܠܗܐ <i>nessab</i> / <i>nsab</i>
Pe. to go out (a-o)	ܠܐܠܗܐܐܠܗܐ <i>neppoq</i> / <i>nṣaq</i>
Pe. to go	ܠܐܠܗܐܐܠܗܐ <i>nē'zal</i> / <i>'ezal</i>
Pe. to make (a-e)	ܠܐܠܗܐܐܠܗܐ <i>ne'bed</i> / <i>'ābed</i>
Pe. to hear (a-a)	ܠܐܠܗܐܐܠܗܐ <i>nešma'</i> / <i>šma'</i>
Pe. to deny (a-o)	ܠܐܠܗܐܐܠܗܐ <i>nekpor</i> / <i>kṣar</i>
Pe. to bury (a-o)	ܠܐܠܗܐܐܠܗܐ <i>neṭmor</i> / <i>ṭmar</i>
Pe. to love (a-a)	ܠܐܠܗܐܐܠܗܐ <i>nerḥam</i> / <i>rḥam</i>
Pe. to flee (a-o)	ܠܐܠܗܐܐܠܗܐ <i>ne'roq</i> / <i>'raq</i>
Pe. to take away (a-o)	ܠܐܠܗܐܐܠܗܐ <i>nešqol</i> / <i>šqal</i>
Pe. to find, to be able (a-a)	ܠܐܠܗܐܐܠܗܐ <i>neškah</i> / <i>eškah</i>
Pe. to know	ܠܐܠܗܐܐܠܗܐ <i>nedda'</i> / <i>īda'</i>

Lesson 9

9.1. The Verb Stem System: Introduction

All of the verb forms discussed in previous chapters, including participles and infinitives, use the ground stem. In addition to this stem, Syriac has several derived patterns. The various verb patterns serve to distinguish between kinds of verbal action (intensive/factitive., causative.) and between grammatical voices (active, passive/reflexive.). Syriac has a system of six productive patterns. The morphological means of building and differentiating these patterns are:

- consonantal prefixes (' and t-),
- the lengthening of the central radical and
- a combination of (a) and (b).

The system of verb stems can be combined with other morphological verb categories: on the one hand with the finite verb forms (perfect, imperfect, imperative.), and on the other, the nominal categories of the participle and the infinitive. Every stem can be used to build a perfect, an imperfect, an imperative and an infinitive. For passive/reflexive stems, there is only a passive participle; all other stems have both an active and a passive participle.

In theory, each verb stem can be build using each verb root. Generally speaking, however, only certain stems are customary and attested in extant texts. Since there is no pattern as to which roots build which stems, this can only be determined by consulting a lexicon.

The six Syriac verb stems have names which are formed on the basis of the root *p-'l* »to work, to do« (which is itself only attested in the basic stem **ܦܥܠ** *p'al*). These names reflect the morphological characteristics of the respective perfect forms:

	Transitive Verb	Intransitive Verb
P ^c al ܦܥܠ	ܕܥܒ <i>kṭab</i>	ܕܝܗܡ <i>rhem</i>
Pa ^{''} el ܦܥܝܠ	ܕܥܬܒ <i>katteḇ</i>	ܕܝܗܡܝܐ <i>raḥḥem</i>
'Aṗ ['] el ܦܥܝܠܐ	ܕܥܬܒܐ <i>'akṭeḇ</i>	ܕܝܗܡܐ <i>'arhem</i>
'Eṭp ['] el. ܦܥܝܠܐܝܐ	ܕܥܬܒܝܐ <i>'etkṭeḇ</i>	ܕܝܗܡܝܐܝܐ <i>'etrhem</i>
'Eṭpa ^{''} al. ܦܥܝܠܐܝܐܝܐ	ܕܥܬܕܒܝܐ <i>'etkattab</i>	ܕܝܗܡܝܐܝܐܝܐ <i>'etraḥḥam</i>
'Ettaṗ ['] al ܦܥܝܠܐܝܐܝܐܝܐ	ܕܥܬܕܒܝܐܝܐ <i>'ettakṭab</i>	ܕܝܗܡܝܐܝܐܝܐܝܐ <i>'ettarḥam</i>

In this book, we will use the following abbreviations: Pe. = P^cal **ܦܥܠ**; Pa. = Pa^{''}el **ܦܥܝܠ**; 'Aṗ. = 'Aṗ[']el **ܦܥܝܠܐ**; 'Eṭpe. = 'Eṭp[']el. **ܦܥܝܠܐܝܐ**; 'Eṭpa. = 'Eṭpa^{''}al. **ܦܥܝܠܐܝܐܝܐ** and 'Ettaṗ. = 'Ettaṗ[']al **ܦܥܝܠܐܝܐܝܐܝܐ**.

The schema can be understood as follows: there are three basic patterns, each of which also has a corresponding so-called T-variant, i.e. a variant preceded by a **ܐܝܐ** 'eṭ'-element, with slightly varying vowel patterns. The somewhat unusual construction 'Ettaṗ[']al can be traced back to *'Et'aṗ[']al, and corresponds directly to 'Aṗ[']el. The base of Pa^{''}el and 'Eṭpa^{''}al. is characterised by the lengthening (doubling.) of the middle radical; the base of 'Aṗ[']el and 'Ettaṗ[']al is

characterised by a prefigured ܐ- element in the perfect. (On the P'al base, see → 7. 1.; 'Etp'el. corresponds to its T-stem.).

The basic functions of the verb stems listed above can be described as follows:

- P'al serves to express the basic lexical meaning of a verb.
- For verbs of action, Pa''el often has an intensive or iterative meaning, whereas for state verbs, it has a factitive meaning. Examples:

ܩܒܠܐ *qbal* »to accuse« : ܩܒܠܐ *qabbel* »to receive«

ܒܫܡܐ *bsem* »to enjoy onself« : ܒܫܡܐ *bassem* »to delight«

ܒܬܠ *bṭel* »to cease« : ܒܬܠ *baṭṭel* »to abolish«

ܓܗܝܟ *ghek* »to laugh« : ܓܗܝܟ *gahhek* »to mock«

- 'Aṗ'el serves to express a causative action, e.g.

ܟܬܒ *kṭab* »to write« : ܟܬܒ *'akṭeb* »to compose«

- 'Etp'el, 'Etpa'al and 'Ettaṗ'al are the passive or (more rarely) reflexive. forms of the basic verb stems.

Examples:

ܢܬܪ *nṭar* »to guard« : ܢܬܪ *'etnṭar* »to be preserved«

(passive) and »to keep onself« (reflexive.)

ܩܒܠܐ *qabbel* »to receive« : ܩܒܠܐ *'etqabbal* »to be receive«.

In the case of action verbs, Pa''el can sometimes scarcely be distinguished from P'al; on the other hand, for state verbs, Pa''el and 'Aṗ'el often serve to express similar meanings, e.g. Pa. ܡܠܝ *mallī* and 'Aṗ. ܡܠܝ *'amlī*, respectively »to fill out«; and Pe. ܡܠܐ *mlā* »to be full«.

The precise meaning of the verb stems of concrete verbs can only be determined by consulting a dictionary.

The first three Syriac verb stems correspond to the following Hebrew and Arabic stems:

Syriac	Hebrew	Arabic
P'al ܦܥܠ	Qal ܦܥܠ	فَعَّلَ fa'ala
Pa''el ܦܥܠܐ	Pi'el ܦܥܠ	فَعَّلَ fa''ala
'Aṗ'el ܦܥܝܠ	Hif'il ܦܥܝܠ	أَفْعَلَ 'af'ala

The remaining Syriac verb stems correspond to the following Hebrew and Arabic stems:

Syriac	Hebrew	Arabic
'Etp'el. ܦܥܝܠܐ	(Nif'al ܦܥܝܠܐ) ¹¹	اِفْتَعَّلَ ifta'ala ¹²
'Etpa'al ܦܥܝܠܐ	Hitpa''el ܦܥܝܠܐ	تَفَعَّلَ tafa''ala
'Ettaṗ'al ܦܥܝܠܐ	—	— ¹³

¹¹ This form is in fact not attested, but its function corresponds to that of Nif'al ܦܥܝܠܐ.

¹² In Arabic, this is stem form VIII (with an infixed t).

¹³ Morphologically, stem form X corresponds to اسْتَفْعَلَ.

9.2. The Paradigm of the Verb Stems

The following is the complete paradigm of the six productive verb stems taking the example verb **كُتِبَ** *ktab* ($\sqrt{ktb}$) »to write«. This example was chosen since all three radicals can be spirantized:

The perfect P'al, Pa'el and 'Aṣ'el:

	P'al	Pa'el	'Aṣ'el
Sg.3.m.	كُتِبَ <i>ktab</i>	كُتِبَ <i>katteḇ</i>	كُتِبَ <i>'akteḇ</i>
3.f.	كُتِبَتْ <i>ketḇat</i>	كُتِبَتْ <i>kattḇat</i>	كُتِبَتْ <i>'akteḇat</i>
2.m.	كُتِبْتَ <i>ktabt</i>	كُتِبْتَ <i>katteḇt</i>	كُتِبْتَ <i>'akteḇt</i>
2.f.	كُتِبْتِ <i>ktabt'</i>	كُتِبْتِ <i>katteḇt'</i>	كُتِبْتِ <i>'akteḇt'</i>
1.c.	كُتِبْتُ <i>ketḇet</i>	كُتِبْتُ <i>kattḇet</i>	كُتِبْتُ <i>'aktḇet</i>
Pl.3.m.	كُتِبُوا <i>ktab^w</i>	كُتِبُوا <i>katteḇ^w</i>	كُتِبُوا <i>'akteḇ^w</i>
	كُتِبُوا <i>ktabūn</i>	كُتِبُوا <i>katteḇūn</i>	كُتِبُوا <i>'akteḇūn</i>
3.f.	كُتِبْنَ ¹⁴ <i>ktab</i>	كُتِبْنَ ¹⁵ <i>katteḇ</i>	كُتِبْنَ ¹⁶ <i>'akteḇ</i>
	كُتِبْنَ <i>ktabēn</i>	كُتِبْنَ <i>katteḇēn</i>	كُتِبْنَ <i>'akteḇēn</i>
2.m.	كُتِبْتُمْ <i>ktabtōn</i>	كُتِبْتُمْ <i>katteḇtōn</i>	كُتِبْتُمْ <i>'akteḇtōn</i>
2.f.	كُتِبْتُنَّ <i>ktabtēn</i>	كُتِبْتُنَّ <i>katteḇtēn</i>	كُتِبْتُنَّ <i>'akteḇtēn</i>
1.c.	كُتِبْنَا <i>ktabn</i>	كُتِبْنَا <i>katteḇn</i>	كُتِبْنَا <i>'akteḇn</i>
	كُتِبْنَا <i>ktabnan</i>	كُتِبْنَا <i>katteḇnan</i>	كُتِبْنَا <i>'akteḇnan</i>

¹⁴ *ktab^y* is also attested.

¹⁵ *katteḇ^y* is also attested.

¹⁶ *'akteḇ^y* is also attested.

The perfect 'Etp'el, 'Etpa'al and 'Ettap'al:

	'Etp'el	'Etpa'al	'Ettap'al
Sg.3.m.	עֲתַקְתָּב 'etk _{teb}	עֲתַקַּתָּב 'etkattab	עֲתַקְתָּב 'ettaktab
3.f.	עֲתַקְתְּבַת 'etkatbat	עֲתַקַּתְּבַת 'etkattbat	עֲתַקְתְּבַת 'ettaktbat
2.m.	עֲתַקְתָּבְת 'etk _{tebt}	עֲתַקַּתָּבְת 'etkattabt	עֲתַקְתָּבְת 'ettaktabt
2.f.	עֲתַקְתְּבְת ^y 'etk _{tebt} ^y	עֲתַקַּתְּבְת ^y 'etkattabt ^y	עֲתַקְתְּבְת ^y 'ettaktabt ^y
1. c.	עֲתַקְתְּבֵת 'etkatbet	עֲתַקַּתְּבֵת 'etkattbet	עֲתַקְתְּבֵת 'ettaktbet
Pl.3.m.	עֲתַקְתֶּם ^w 'etk _{teb} ^w	עֲתַקַּתֶּם ^w 'etkattab ^w	עֲתַקְתֶּם ^w 'ettaktab ^w
	עֲתַקְתֶּם ^w 'etk _{teb} ^w	עֲתַקַּתֶּם ^w 'etkattab ^w	עֲתַקְתֶּם ^w 'ettaktab ^w
3.f.	עֲתַקְתֶּנּוּ ¹⁷ 'etk _{teb} ¹⁷	עֲתַקַּתֶּנּוּ ¹⁸ 'etkattab ¹⁸	עֲתַקְתֶּנּוּ ¹⁹ 'ettaktab ¹⁹
	עֲתַקְתֶּנּוּ 'etk _{teb}	עֲתַקַּתֶּנּוּ 'etkattab	עֲתַקְתֶּנּוּ 'ettaktab
	עֲתַקְתֶּנָּה 'etk _{teb} ⁿ	עֲתַקַּתֶּנָּה 'etkattab ⁿ	עֲתַקְתֶּנָּה 'ettaktab ⁿ
2.m.	עֲתַקְתֶּם ^h 'etk _{tebt} ^h	עֲתַקַּתֶּם ^h 'etkattabt ^h	עֲתַקְתֶּם ^h 'ettaktab ^h
	עֲתַקְתֶּם ^h 'etk _{tebt} ^h	עֲתַקַּתֶּם ^h 'etkattabt ^h	עֲתַקְתֶּם ^h 'ettaktab ^h
2.f.	עֲתַקְתֶּם ^h 'etk _{tebt} ^h	עֲתַקַּתֶּם ^h 'etkattabt ^h	עֲתַקְתֶּם ^h 'ettaktab ^h
	עֲתַקְתֶּם ^h 'etk _{tebt} ^h	עֲתַקַּתֶּם ^h 'etkattabt ^h	עֲתַקְתֶּם ^h 'ettaktab ^h
1.c.	עֲתַקְתֶּם ^h 'etk _{tab} ⁿ	עֲתַקַּתֶּם ^h 'etkattab ⁿ	עֲתַקְתֶּם ^h 'ettaktab ⁿ
	עֲתַקְתֶּם ^h 'etk _{tab} ⁿ	עֲתַקַּתֶּם ^h 'etkattab ⁿ	עֲתַקְתֶּם ^h 'ettaktab ⁿ
	עֲתַקְתֶּם ^h 'etk _{tab} ⁿ	עֲתַקַּתֶּם ^h 'etkattab ⁿ	עֲתַקְתֶּם ^h 'ettaktab ⁿ

¹⁷ עֲתַקְתֶּם^y 'etk_{teb}^y is also attested.

¹⁸ עֲתַקַּתֶּם^y 'etkattab^y is also attested.

¹⁹ עֲתַקְתֶּם^y 'ettaktab^y is also attested.

The imperfect P'al, Pa'el, 'Aṭ'el:

	P'al	Pa'el	'Aṭ'el
Sg.3.m.	يَكْتُوبُ <i>nektob</i>	يَكْتُبُ <i>nkatteb</i>	يَكْتُبُ <i>nakteb</i>
3.f.	تَكْتُوبُ ²⁰ <i>tektob</i>	تَكْتُبُ ²¹ <i>tkatteb</i>	تَكْتُبُ ²² <i>takteb</i>
2.m.	تَكْتُوبُ <i>tektob</i>	تَكْتُبُ <i>tkatteb</i>	تَكْتُبُ <i>takteb</i>
2.f.	تَكْتُبِينَ <i>tektbīn</i>	تَكْتُبِينَ <i>tkattbīn</i>	تَكْتُبِينَ <i>taktbīn</i>
1.c.	يَكْتُوبُ <i>'ektob</i>	يَكْتُبُ <i>'ekatteb</i>	يَكْتُبُ <i>'akteb</i>
Pl.3.m.	يَكْتُوبُونَ <i>nektūn</i>	يَكْتُبُونَ <i>nkattbūn</i>	يَكْتُبُونَ <i>naktbūn</i>
3.f.	يَكْتُبْنَ <i>nektbān</i>	يَكْتُبْنَ <i>nkattbān</i>	يَكْتُبْنَ <i>naktbān</i>
2.m.	يَكْتُوبُونَ <i>tektbūn</i>	يَكْتُبُونَ <i>tkattbūn</i>	يَكْتُبُونَ <i>taktbūn</i>
2.f.	يَكْتُبْنَ <i>tektbān</i>	يَكْتُبْنَ <i>tkattbān</i>	يَكْتُبْنَ <i>taktbān</i>
1.c.	يَكْتُوبُ <i>nektob</i>	يَكْتُبُ <i>nkatteb</i> □	يَكْتُبُ <i>nakteb</i>

²⁰ يَكْتُوبُ *tektob*^y is also attested.

²¹ يَكْتُبُ *tkatteb*^y is also attested.

²² يَكْتُبُ *takteb*^y is also attested.

The Imperfect 'Eṭp'el, 'Eṭpa''al and 'Eṭṭap'al:

	'Eṭp'el	'Eṭpa''al	'Eṭṭap'al
Sg.3.m.	يَكْتُبُ <i>netkṭeb</i>	يَكْتُبُ <i>netkattab</i>	يَكْتُبُ <i>nettaṭtab</i>
3.f.	تَكْتُبُ ²³ <i>tetkṭeb</i>	تَكْتُبُ ²⁴ <i>tetkattab</i>	تَكْتُبُ ²⁵ <i>tettaṭtab</i>
2.m.	تَكْتُبُ <i>tetkṭeb</i>	تَكْتُبُ <i>tetkattab</i>	تَكْتُبُ <i>tettaṭtab</i>
2.f.	تَكْتُبِي <i>tetkaṭbīn</i>	تَكْتُبِي <i>tetkattbīn</i>	تَكْتُبِي <i>tettaṭtbīn</i>
1.c.	يَكْتُبُ <i>'etkṭeb</i>	يَكْتُبُ <i>'etkattab</i>	يَكْتُبُ <i>'ettaṭtab</i>
Pl.3.m.	يَكْتُبُونَ <i>netkaṭbūn</i>	يَكْتُبُونَ <i>netkattbūn</i>	يَكْتُبُونَ <i>nettaṭtbūn</i>
3.f.	يَكْتُبْنَ <i>netkaṭbān</i>	يَكْتُبْنَ <i>netkattbān</i>	يَكْتُبْنَ <i>nettaṭtbān</i>
2.m.	يَكْتُبُونَ <i>tetkaṭbūn</i>	يَكْتُبُونَ <i>tetkattbūn</i>	يَكْتُبُونَ <i>tettaṭtbūn</i>
2.f.	يَكْتُبْنَ <i>tetkaṭbān</i>	يَكْتُبْنَ <i>tetkattbān</i>	يَكْتُبْنَ <i>tettaṭtbān</i>
1.c.	يَكْتُبُ <i>netkṭeb</i>	يَكْتُبُ <i>netkattab</i>	يَكْتُبُ <i>nettaṭtab</i>

²³ *tetkṭeb*^y is also attested.

²⁴ *tetkattab*^y is also attested.

²⁵ *tettaṭtab*^y is also attested.

The imperative P'al, Pa'al, 'Aṣ'el:

	P'al	Pa'al	'Aṣ'el
Sg.m.	كُتِبْ <i>kṭob</i>	كُتِبْ <i>katteḅ</i>	كُتِبْ <i>'akteḅ</i>
f.	كُتِبِي <i>kṭob^y</i>	كُتِبِي <i>katteḅ^y</i>	كُتِبِي <i>'akteḅ^y</i>
Pl.m.	كُتِبُوا <i>kṭob^w</i>	كُتِبُوا <i>katteḅ^w</i>	كُتِبُوا <i>'akteḅ^w</i>
	كُتِبُوا <i>kṭobūn</i>	كُتِبُوا <i>katteḅūn</i>	كُتِبُوا <i>'akteḅūn</i>
f.	كُتِبِي <i>kṭob^y</i>	كُتِبِي <i>katteḅ^y</i>	كُتِبِي <i>'akteḅ^y</i>
	كُتِبِينَ <i>kṭobēn</i>	كُتِبِينَ <i>katteḅēn</i>	كُتِبِينَ <i>'akteḅēn</i>

The imperative 'Eṭp'el, 'Eṭpa'al and 'Eṭṭaṣ'al:

	'Eṭp'el	'Eṭpa'al	'Eṭṭaṣ'al
Sg.m.	اُكْتُبْ <i>'etkṭab</i>	اُكْتُبْ <i>'etkattab</i>	اُكْتُبْ <i>'ettakṭab</i>
f.	اُكْتُبِي <i>'etkṭab^y</i>	اُكْتُبِي <i>'etkattab^y</i>	اُكْتُبِي <i>'ettakṭab^y</i>
Pl.m.	اُكْتُبُوا <i>'etkṭab^w</i>	اُكْتُبُوا <i>'etkattab^w</i>	اُكْتُبُوا <i>'ettakṭab^w</i>
	اُكْتُبُوا <i>'etkṭabūn</i>	اُكْتُبُوا <i>'etkattabūn</i>	اُكْتُبُوا <i>'ettakṭabūn</i>
f.	اُكْتُبِي <i>'etkṭab^y</i>	اُكْتُبِي <i>'etkattab^y</i>	اُكْتُبِي <i>'ettakṭab^y</i>
	اُكْتُبِينَ <i>'etkṭabēn</i>	اُكْتُبِينَ <i>'etkattabēn</i>	اُكْتُبِينَ <i>'ettakṭabēn</i>

The active participle P'al, Pa"el, 'Aṣ'el:

	P'al	Pa"el	'Aṣ'el
Sg.m.	كَاتِبٌ kātēb	مُكَاتِبٌ mḵatteb	مُكَاتِبٌ makteb
f.	كَاتِبَةٌ kātḇā	مُكَاتِبَةٌ mḵattḇā	مُكَاتِبَةٌ makṭḇā
Pl.m.	كَاتِبِينَ kātḇīn	مُكَاتِبِينَ mḵattḇīn	مُكَاتِبِينَ makṭḇīn
f.	كَاتِبَاتٍ kātḇē	مُكَاتِبَاتٍ mḵattḇān	مُكَاتِبَاتٍ makṭḇān

The passive participle P'al, Pa"el, 'Aṣ'el:

	P'al	Pa"el	'Aṣ'el
Sg.m.	كُتِبَ ktīb	مُكَاتَبٌ mḵattab	مُكَاتَبٌ maktab
f.	كُتِبَتْ ktībā	مُكَاتَبَةٌ mḵattḇā	مُكَاتَبَةٌ makṭḇā
Pl.m.	كُتِبُوا ktībīn	مُكَاتَبِينَ mḵattḇīn	مُكَاتَبِينَ makṭḇīn
f.	كُتِبْنَ ktībē	مُكَاتَبَاتٍ mḵattḇān	مُكَاتَبَاتٍ makṭḇān

The active participle 'Eṭp'el, 'Eṭpa"al and 'Ettaṣ'al:

	'Eṭp'el	'Eṭpa"al	'Ettaṣ'al
m.	مُعَاطِبٌ meṭkteb	مُعَاطِبٌ meṭkattab	مُعَاطِبٌ mettaktab
f.	مُعَاطِبَةٌ meṭkatḇā	مُعَاطِبَةٌ meṭkattḇā	مُعَاطِبَةٌ mettakṭḇā

The infinitives for all stems:

P'al	Pa"el	'Aṭ'el	'Eṭp'el	'Eṭpa"al	'Eṭṭaṭ'al
مَكْتَابٌ mektab	مَكْتَاتُبٌ maktātūb	مَكْتَاتُبٌ maktātūb	مَكْتَاتُبٌ mektātūb	مَكْتَاتُبٌ mektātātūb	مَكْتَاتُبٌ mettātātūb

9.3. Remarks on Some Forms in the Paradigms.

- Pa"el, impf. 1.c.sg.: on the basis of tradition, the form is pronounced مَكْتَاتِبٌ 'ekkatēb (however, the gemination of the 1st radical is secondary).
- 'Eṭp'el: Two morpheme variants can be observed, 'et-kṭēb- and 'et-kaṭb-, which are used for different forms: 'et-kaṭb- is used:
 - a. for the pf. 3.f.sg. and 1.sg., e.g. مَكْتَاتَبَتْ 'etkatbat; مَكْتَاتَبْتُ 'etkatbet
 - b. as well as for all impf. and participle forms which take endings, e.g. 2.f.sg. (Impf.) مَكْتَاتِبِينَ teṭkatbīn; مَكْتَاتِبًا meṭkatbā (part. act, f.sg.)
 - c. and all imp. forms (most likely modelled on the impf. form with endings), e.g. مَكْتَاتِبْ 'etkatb (m.sg.); مَكْتَاتِبْ 'etkatb (f.sg.).
 - d. For all other forms, the morpheme variant 'et-kṭēb- is used.
- Concerning the distinction between 'Eṭpa"al and 'Eṭp'el: the forms listed in the last section have the same vowel sequence in 'Eṭp'el and in 'Eṭpa"al. Nonetheless, the 'Eṭpa"al-forms are characterised by the gemination of the middle radical, e.g. pf. 3.f.sg.:

مَكْتَاتَبَتْ 'etkatbat < *'etkatt^ebat ('Eṭpa.): مَكْتَاتَبَتْ 'etkatbat ('Eṭpe.)

Part. f.sg.: مَكْتَاتِبًا meṭkatbā ('Eṭpa.): مَكْتَاتِبًا meṭkatbā ('Eṭpe.).
- Imp. 'Eṭpa"al: In later WS, مَكْتَاتِبْ 'etkatb is usually used instead of مَكْتَاتِبْ 'etkattab. In contrast to the imp. 'Eṭp'el (مَكْتَاتِبْ 'etkatb), the third radical is always pronounced as spirant.

Note: in the 'Eṭṭaṭ'al-verb stem (and only here) the geminate tt (originating in t + ') is always written doubled, e.g.

مَكْتَاتَبَتْ 'ettamraq »be cleansed« (√mrq)

مَكْتَاتَبَتْ 'ettawda »be recognised« (√yd).

In the T-stems ('Eṭp'el, 'Eṭpa"al, 'Eṭṭaṭ'al), the presence of adjacent dentals results in partial assimilation. The direction of assimilation is usually regressive (→ 3. 1. 1.). These assimilations are not expressed in the consonantal orthography.

Examples:

مَكْتَاتَبَتْ 'eṭṭaššī < *'eṭṭaššī »to be hidden« (√ṭšy)

مَكْتَاتَبَتْ 'eddammar < *'eṭdammar »to be amazed« (√dmr)

مَكْتَاتَبَتْ 'eddannah < *'eṭdannah »to appear« (√dnḥ)

مَكْتَاتَبَتْ 'ettabbar < *'eṭtabbar »to be broken« (√tbr).

However, the sequence /t/ + vowelless /d/ is assimilated to /tt/ (progressive assimilation), e.g.

ܐܬܬܩܪ ܐܬܬܩܪ < *etd(°)kar «to remember» (√dkr).

In verbs in which the first radical is a sibilant, the stem marker /t/ of the T-stem is partially assimilated, e.g. preceding /z/ it is assimilated to /d/, and preceding /š/ it is assimilated to /t/; at the same time, the sequence dental (= /t/) – sibilant is always transposed to sibilant – dental (*metathesis*) e.g.

ܐܝܕܒܢ ܐܝܕܒܢ < *etz(°)ban »to be sold« (√zbn)

ܐܬܫܒܐ ܐܬܫܒܐ < *etš(°)ba »to be immersed« (√šb').

9.4. Other (unproductive) Verb Stems: Šap'el, 'Eštaṭ'al

Alongside the six productive verb stems given above, Syriac also contains the remnants of verb stems with different formations. They are only attested for a few particular verb roots, which are however common.

The stems Šap. = Šap'el ܫܦܝܠ (with the rarer phonetic variant Sap. = Sap'el ܫܦܝܠ) and 'Eštaṭ. = 'Eštaṭ'al ܐܬܫܬܐܠ (with the rarer variant 'Eštaṭ. = 'Eštaṭ'al ܐܬܫܬܐܠ) are relatively common. They are known to have been used with more than twenty roots, in particular those with a weak 1st radical and a double weak root.

Šap'el (and Sap'el) is morphologically and semantically comparable with 'Ap'el; like the latter, it usually has a causative meaning. 'Eštaṭ'al and 'Eštaṭ'al are the passive-reflexive counterparts to Šap'el and Sap'el, and are thus comparable with 'Ettaṭ'al. There are verbs which, build 'Ap'el and Šap'el (with similar meanings), e.g. √yd' »to know« for

'Ap. ܐܦܝܠ ܐܦܝܠ »to inform«

Šap. ܫܦܝܠ ܫܦܝܠ »to make clear«

'Eštaṭ. ܐܬܫܬܐܠ ܐܬܫܬܐܠ »to recognize«.

The forms are built analogously to 'Ap'el/Pa'el and 'Ettaṭ'al/'Ettaṭ'al; compare the following (simplified) paradigm for Šap'el/'Eštaṭ'al-verbs (example verb ܫܠܝܬ ܫܠܝܬ »to change«, ܐܬܫܬܐܠ ܐܬܫܬܐܠ »to be changed«; Sap'el/'Eštaṭ'al-verbs follow the same inflection pattern):

	Šap'el	'Eštaṭ'al
Pf. 3.m.sg.	ܫܠܝܬ ܫܠܝܬ šahlep	ܐܬܫܬܐܠ ܐܬܫܬܐܠ eštaḥlap
Impf. 3.m.sg.	ܫܠܝܬ ܫܠܝܬ nšahlep	ܐܬܫܬܐܠ ܐܬܫܬܐܠ neštaḥlap
Imp. m.sg.	ܫܠܝܬ ܫܠܝܬ šahlep	ܐܬܫܬܐܠ ܐܬܫܬܐܠ eštaḥlap
Part. m.sg.	ܫܠܝܬ ܫܠܝܬ mšahlep	ܐܬܫܬܐܠ ܐܬܫܬܐܠ meštaḥlap

Here are some common Šap'el/'Eštaṭ'al- verbs:

Šap'el	'Eštaṭ'al
ܫܠܝܬ ܫܠܝܬ šawgar »to hurl« (√ygr)	ܐܬܫܬܐܠ ܐܬܫܬܐܠ eštawgar
ܐܬܫܬܐܠ ܐܬܫܬܐܠ eštawda »to recognize« (√yd')	ܐܬܫܬܐܠ ܐܬܫܬܐܠ eštawdī
ܫܠܝܬ ܫܠܝܬ šawzeḥ »to deliver« (< akkad.) (√šwzb)	ܐܬܫܬܐܠ ܐܬܫܬܐܠ eštawzab

شَهِدَ šawḥar »to hinder« (√ḥr)	عَشَّاهَ eštawḥar
شَهِدَ šawšet »to cause to advance« (√yšṭ)	عَشَّاهَ eštawšet
عَبَّدَ ša'bed »to enslave« (√'bd)	عَشَّاهَ ešta'bad
عَلَّاهَ ša'lī »to exalt« (√'ly)	عَشَّاهَ ešta'lī
عَبَّدَ šarbel »to dirty« (√rbl)	عَشَّاهَ eštarbal
عَبَّدَ šargel »to impede« (√rgl)	عَشَّاهَ eštargal
عَبَّدَ šalheb »to inflame« (√lhb)	عَشَّاهَ eštalhab
عَبَّدَ šamlī »to accomplish« (√mly)	عَشَّاهَ eštamlī
عَبَّدَ šaklel »to finish« (√kll)	عَشَّاهَ eštaklal
عَبَّدَ šaršel »to drag (of clothing)« (√ršl)	عَشَّاهَ eštaršal
عَبَّدَ šarša' »to conceal wickedness« (√rš')	عَشَّاهَ eštarša'
عَبَّدَ šartaḥ »to supply abundantly« (√rth)	عَشَّاهَ eštartaḥ

Here are some common Sap'el/'Etap'al-verbs:

Sap'el	'Etap'al
عَبَّدَ sawsī »to heal« (√'s')	عَشَّاهَ estawsī
عَبَّدَ sarheb »to hasten« (√rhb)	عَشَّاهَ estarhab
عَبَّدَ saqbel »to accuse« (√qbl)	عَشَّاهَ estaqbal

9.5. Vocabulary

A. sacrifice	عَبَّدَ qurbānā	barrel	عَبَّدَ hezbā
people	عَبَّدَ 'ammā	creation	عَبَّدَ brītā
(pl.	عَبَّدَ 'ammē	(Pl.	عَبَّدَ beryātā
gloom	عَبَّدَ 'amtānā	quality	عَبَّدَ dīlāytā
blood	عَبَّدَ demmā	B. land, place	عَبَّدَ 'atrā
foreign	عَبَّدَ nukrāyā	sort, kind	(< pers.) znā
sun	عَبَّدَ šemšā	face, countenance	(< gr.) paršōpā
lie	عَبَّدَ kaddābūtā	glance	عَبَّدَ hwārā
moon	عَبَّدَ sahrā	thought, idea	عَبَّدَ re'yānā
secret	(< pers.) 'rāzā	wise	عَبَّدَ hakkīmā

Verb Forms

Pe. to love (e-a)	عَبَّدَ nerḥam / رَهَمَ rḥem
'Eṭpe. to be loved	عَبَّدَ netrḥam / رَهَمَ 'etrḥem
Pe. to turn back (a-o)	عَبَّدَ nehpoḳ / هَپَاکَ hḥpak
'Eṭpe. to turn	عَبَّدَ nethḥpek / هَپَاکَ 'ethḥpek
'Eṭpe. to forgive	عَبَّدَ neštḥeq / هَپَاکَ 'eštḥeq

Pa. to receive	nqabbel / qabbel
Pa. to exchange	nħallep / ħallep
'Etpa. to be exchange	nethallaṗ / 'ethallaṗ
Pe. to work (a-o)	neṗloḥ / plaḥ
Šaṗ. to change	nšahleṗ / šahleṗ
'Eštaṗ. To recognize	neštawda / 'eštawda
Pe. to wish	neṣbā / šbā
Pa. to serve	nšammeš / šammeš
Pe. to sleep (e-a)	nedmak / dmek
Pa. to sanctify	nqaddeš / qaddeš
'Etpa. to be brocen	nettabbar / ettabbar
Pa. to answer	nṗannī / pannī
'Aṗ. to feel	nargeš / 'argeš
Pe. to laugh (a-a)	neḡħak / ḡħak
Pa. to praise	nšabbah / šabbah
'Eṭpe. to be said	neṭē'mar / 'eṭē'mar

9. 6. Exercises

A. Translate the following:

1. ʾm ʾp ʾdʾšp kb ʾdʾšp m ʾb. (Jn 14,21)
2. ʾm ʾp ʾdʾšp ʾm ʾdʾšp ʾm ʾdʾšp: ʾm ʾdʾšp ʾm ʾdʾšp. (AMS 432f.)
3. ʾm ʾp ʾdʾšp ʾm ʾdʾšp ʾm ʾdʾšp. (MJ 4)
4. ʾm ʾp ʾdʾšp ʾm ʾdʾšp ʾm ʾdʾšp. (Rm 1,25)
5. ʾm ʾp ʾdʾšp ʾm ʾdʾšp. ʾm ʾp ʾdʾšp. (1. Cor 15,51)
6. ʾm ʾp ʾdʾšp ʾm ʾdʾšp ʾm ʾdʾšp. ʾm ʾp ʾdʾšp ʾm ʾdʾšp. (Rm 15,16)
7. ʾm ʾp ʾdʾšp ʾm ʾdʾšp ʾm ʾdʾšp. (Acts 2,20)
8. ʾm ʾp ʾdʾšp ʾm ʾdʾšp ʾm ʾdʾšp. (AMS 442)

B. Add vowels and translate the following:

1. ʾm ʾp ʾdʾšp ʾm ʾdʾšp ʾm ʾdʾšp. (BH, KdT 7)
2. ʾm ʾp ʾdʾšp ʾm ʾdʾšp ʾm ʾdʾšp. (BH, KdT 9)
3. ʾm ʾp ʾdʾšp ʾm ʾdʾšp ʾm ʾdʾšp. (KD 5)

Lesson 10

10.1. Distinctive Characteristics of Verbs with a Pharyngeal. or an /r/ as 3rd Radical .

For verbs with a pharyngeal /ħ/ or /ʕ/ as 3rd radical, /e/ becomes /a/ – i.e. the verbs in question always exhibit an *a*-vocalism before the 3rd radical instead of an *e*. For example, the Pf. Pa. of √šdr is شَدَّرَ šaddar < *šadder »he sent«. The 'Aṗ. of √dkr is دَكَرَ ḍakar < *adker »he mentioned«.

Further examples:

أَمَرَ ʾamar < *āmer »saying«

شَبَّهَ šabbah < *šabbeḥ »he praised«

يَدَّأَ yāda' < *yāde' »knowing«

10.2. Distinctive Characteristics of Verbs with a Sibilant as 1st Radical.

For verbs with a sibilant as 1st radical, the forms of the verb stems 'Eṭp'el. and 'Eṭpa'al are irregular. The sequence dental – sibilant is reversed to sibilant – dental (i.e. 'Eṭt'el and 'Eṭta'al instead of 'Eṭp'el. and 'Eṭpa'al). If the sibilant in question is /z/ or /ṣ/, there is also a partial assimilation of the stem marker /t/, which is also expressed in the orthography.

Examples:

عُتِّمَّ شَ ʿeštammaš < *ʿeṭšammaš »he was served« (√šmš)

عُتِّكَّ ʿestakkal < *ʿeṭsakkal »he understood« (√skl)

عُذِّبَ ʿezḍiben < ʿedzben < *ʿeṭzben »he/it was bought« (√zbn)

عُتِّبَّ ʿeṣṭabba' < ʿeṣabba' < *ʿeṭṣabba' »he was immersed (in water)/ he was made wet« (√ṣb')

By contrast, the formation of 'Eṭtaṗ'al is regular.

10.3. Verbs with Object Suffixes: Introduction

The perfect, imperfect, imperative and infinitive – but *not* the participle – can have directly attached pronominal suffixes (object suffixes) (→ 6. 1.). There are no object suffixes for 3.m./f.pl.; instead, the enclitic personal pronouns are used (e.g. كَتَبَ لَهُمَ katab-ʿennon »he wrote to them (m.pl.)«, not: katab-hon). Verb forms of the 1.c.sg. cannot be attached to the 1.sg. suffix (»I wrote to myself«), nor can forms of the 1.c.pl. be attached to 1.c.pl. suffixes, or forms in the 2nd person sg. or pl. to the 2nd person. sg. or pl suffixes.

Verb forms with object suffixes are generally speaking not formally identical to the corresponding non-suffixed forms. They often have a different syllable structure as well as old endings which are not (or no longer) present in the corresponding non-suffixed forms, since they have dropped away in the absolute word ending.

The object suffixes in the perfect are as follows:

	1.c.sg.	2.m.sg.	2.f.sg.	3.m.sg.	3.f.sg.	1.c.pl.	2.m.pl.
Sg.3.m.	كُتِبَ -an ^y □	كُتِبَ -āk□	كُتِبَ -ēk ^y	كُتِبَ -ēh□	كُتِبَ -āh	كُتِبَ -an□	كُتِبَ -kōn□
3.f.	كُتِبَ -an ^y □	كُتِبَ -āk□	كُتِبَ -ēk ^y	كُتِبَ -ēh□	كُتِبَ -āh	كُتِبَ -an	كُتِبَ -kōn□
2.m.	كُتِبَ -ān ^y	—	—	كُتِبَ -y ^{hy}	كُتِبَ -āh	كُتِبَ -ān	—
2.f.	كُتِبَ -n ^y	—	—	كُتِبَ -w ^{hy}	كُتِبَ -h	كُتِبَ -n	—
1.c.	—	كُتِبَ -āk	كُتِبَ -ēk ^y	كُتِبَ -ēh□	كُتِبَ -āh	—	كُتِبَ -kōn□
Pl.3.m.	كُتِبَ -n ^y	كُتِبَ -k□	كُتِبَ -k ^y □	كُتِبَ -h ^y	كُتِبَ -h□	كُتِبَ -n□	كُتِبَ -kōn
3.f.	كُتِبَ -ān ^y	كُتِبَ -āk□	كُتِبَ -ēk ^y	كُتِبَ -y ^{hy}	كُتِبَ -āh□	كُتِبَ -ān	كُتِبَ -kōn
2.m.	كُتِبَ -ān ^y	—	—	كُتِبَ -y ^{hy}	كُتِبَ -āh□	كُتِبَ -ān	—
2.f.	كُتِبَ -ān ^y	—	—	كُتِبَ -y ^{hy}	كُتِبَ -āh□	كُتِبَ -ān	—
1.c.	—	كُتِبَ -āk	كُتِبَ -ēk ^y	كُتِبَ -y ^{hy}	كُتِبَ -āh	—	كُتِبَ -kōn

With regard to the form of the object suffixes, the following must be emphasized:

- The 1.c.sg. suffix has a basic form, كُتِبَ -(a)n^y < *-(a)nⁱ, i.e. following on from the consonant ending -an^y, e.g. كُتِبَ كُتِبَ katabtan^y < *katabat-anni »she wrote to me«, otherwise -n^y in كُتِبَ كُتِبَ katabtīn^y »you (f.) wrote to me«.
- The 2.m./f.sg. suffixes كُتِبَ -āk and كُتِبَ -ēk^y when following forms ending on a vowel become كُتِبَ -k and كُتِبَ -k^y, e.g. كُتِبَ كُتِبَ katabūk »they (m.) wrote to you (m.)«
كُتِبَ كُتِبَ katabūk^y »they (m.) wrote to you (f.)«.
- The 3.m.sg. suffix has both a short form, كُتِبَ -ēh, and several long form variants: كُتِبَ -y^{hy}, كُتِبَ -w^{hy} and كُتِبَ -h^y (the consonant sequence <hy> is never pronounced!). The short form كُتِبَ -ēh usually follows forms which end on a consonant,²⁶ including
كُتِبَ كُتِبَ katabēh »he wrote to him« (Pf. Pe.),
كُتِبَ كُتِبَ katabtēh »she wrote to him« (Pf. Pe.),
كُتِبَ كُتِبَ katabtēh »I wrote to him« (Pf. Pe.) and
كُتِبَ كُتِبَ mektbēh »his writing« (Inf. Pe.).

The long form variants often follow forms which end on a vowel, including the 2.f.sg. and 1.-3. pl. perfect, as well as all forms of the imperative. By contrast, both suffix forms (the short form and the long form variants) can be used with all imperfect forms (see also → 10. 3.).

Further rules can be specified for the long form variants كُتِبَ -w^{hy} and كُتِبَ -h^y:

- the كُتِبَ -w^{hy} variant mostly occurs following the feminine ending -^y (full vowel -ī-)

²⁶ These endings can most likely be explained historically as follows: - ēh < -Vhī; -āy < -āhi; -īw < -īhū; -ū < -ūhū (-hū and -hī as variations of the basic form of the suffix 3.m.sg.).

e.g.

كَتَبْتُ لَهُ *kṭabtīw^{hy}* »you (f.) wrote to him« (Pf. Pe.),

كُتِبْ لَهُ *kṭōbīw^{hy}* »write (f.) to him!« (Imp. Pe.).

- the ^{hy}-y variant occurs only after the masculine ending ^w- (full vowel ^ū-)

e.g. in

كَتَبُوا لَهُ *kaṭbū^{hy}* »they (m.) wrote to him« [Read! *kaṭbūy*] (Pf. Pe.) and

كُتِبُوا لَهُ *kuṭbū^{hy}* »write (m.) to him!« [Read! *kuṭbūy*] (Imp. Pe.).

Further examples:

كَتَبَتْ لَهُ *kṭabtīw^{hy}* »she wrote to him« (Pf., Pe.)

يَكْتُبُ لَهُ *nektbūnāy^{hy}* »they (m.) shall write to him« (Impf., Pe.)

يَكْتُبُ لَهُ *nektbūnēh* »they (m.) shall write to him« (Impf., Pe.)

كُتِبْ لَهُ *kṭōbāy^{hy}* »write to him!« (Imp., Pe.)

- The 3.f.sg. suffix is ^ā-āh (following a final consonant) or ^h-h (following a final vowel in the verb form., e.g. *كَتَبْتُ لَهَا* *kṭabtāh* < **katabtī-h(ā)* »you (f.) wrote to her«).
- The 1.c.pl. suffix is ^{an}-an / ^{ān}-ān (following a final consonant) or ⁿ-n (following a final vowel in the verb form, e.g. *كَتَبْنَا* *kṭabtīn* < **katabtī-n(a)* »you (f.) wrote to us«).

With regard to personal endings preceding .suffixes, the following must be emphasized:

- The 2.m.sg. form in the imperfect and imperative takes the (secondary) ending ^{ay}-ay- when followed by the 1.c.sg. suffix., e.g. *تَكْتُبُ لِي* *tektōbayn^y* »you (m.) shall write to me«; *كُتِبْ لِي* *kṭōbayn^y* »write to me!«.
- The 3.m.sg. form in the imperfect takes the ending ^ī-ī (full vowel) when followed by the 3.m.sg. suffix, analogous to the feminine form, e.g. *يَكْتُبُ لَهُ* *nektbīw^{hy}* »he shall write to him«.
- The m.pl. form in the imperative. takes one of two endings, either ^ū-ū- or (in parallel to the 2.m.pl. preceding suffixes.) ^{ūnā}-ūnā- e.g. *كُتِبْ لَنَا* *kuṭbūn^y* »write (m.) to me!« or *كُتِبْ لَنَا* *kuṭbūnān^y* »write (m.) to me!«.
- The f.pl. form takes one of two endings, either ^ā-ā- or ^{ēnā}-ēnā-, e.g. *كُتِبْ لَنِي* *kṭōbān^y* »write (f.) to me!« or *كُتِبْ لَنِي* *kṭōbēnān^y* »write (f.) to me!«

10. 4. The Perfect with Object Suffixes

When it precedes object suffixes (with the exception of 2.pl.), the base of the perfect in several forms is *كَتَبَ* *kaṭb-* < **katab-* (in contrast to *كَتَبَ* *kṭab-* for corresponding forms without suffixes.); otherwise, it is *كَتَبَ* *kṭab-* (also in the 3.f.sg. and 1.c.sg., in contrast to the base *رَهِمَ* *reḥm-* for corresponding forms without suffixes.). Verbs with the thematic vowel *e* have **qtel* as their base instead of **qtal*, e.g. *رَهِمَتْ لَهَا* *rḥemtāh* »she loved her«.

The following is the paradigm for the perfect P'al with object suffixes, taking **كُتِبَ** *ktab* »to write« as an example:

	P'al	1.c.sg.	2.m.sg.	2.f.sg.
Sg.3.m.	كُتِبَ <i>ktab</i>	كُتِبَ <i>katḃan^y</i>	كُتِبَ <i>katḃāk</i>	كُتِبَ <i>katḃēk^y</i>
3.f.	كُتِبَتْ <i>ketḃat</i>	كُتِبَتْ <i>ktabtān^y</i>	كُتِبَتْ <i>ktabtāk</i>	كُتِبَتْ <i>ktabtēk^y</i>
2.m.	كُتِبَ <i>ktabt</i>	كُتِبَ <i>ktabtān^y</i>	—	—
2.f.	كُتِبَتْ <i>ktabt^y</i>	كُتِبَتْ <i>ktabtīn^y</i>	—	—
1.c.	كُتِبْتُ <i>ketḃet</i>	—	كُتِبْتُ <i>ktabtāk</i>	كُتِبْتُ <i>ktabtēk^y</i>
Pl.3.m.	كُتِبُوا <i>ktab^w</i>	كُتِبُوا <i>katḃūn^y</i>	كُتِبُوا <i>katḃūk</i>	كُتِبُوا <i>katḃūk^y</i>
3.f.	كُتِبْنَ <i>ktab^y</i>	كُتِبْنَ <i>katḃān^y</i>	كُتِبْنَ <i>katḃāk</i>	كُتِبْنَ <i>katḃēk^y</i>
2.m.	كُتِبُوا <i>ktabtōn</i>	كُتِبُوا <i>ktabtōnān^y</i>	—	—
2.f.	كُتِبْنَ <i>ktabtēn</i>	كُتِبْنَ <i>ktabtēnān^y</i>	—	—
1.c.	كُتِبْنَا <i>ktabn</i>	—	كُتِبْنَا <i>ktabnāk</i>	كُتِبْنَا <i>ktabnēk^y</i>

	P'al	3.m.sg.	3.f.sg.	1.c.pl.	2.m.pl.
Sg.3.m.	كُتِبَ <i>ktab</i>	كُتِبَ <i>katḃēh</i>	كُتِبَ <i>katḃāh</i>	كُتِبَ <i>katḃan</i>	كُتِبَ <i>ktabkōn</i>
3.f.	كُتِبَتْ <i>ketḃat</i>	كُتِبَتْ <i>ktabtēh</i>	كُتِبَتْ <i>ktabtāh</i>	كُتِبَتْ <i>ktabtān</i>	كُتِبَتْ <i>ketḃatḃkōn</i>
2.m.	كُتِبَ <i>ktabt</i>	كُتِبَ <i>ktabtāy^{hy}</i>	كُتِبَ <i>ktabtāh</i>	كُتِبَ <i>ktabtān</i>	—
2.f.	كُتِبَتْ <i>ktabt^y</i>	كُتِبَتْ <i>ktabtīw^{hy}</i>	كُتِبَتْ <i>ktabtīh</i>	كُتِبَتْ <i>ktabtīn</i>	—
1.c.	كُتِبْنَا <i>ketḃet</i>	كُتِبْنَا <i>ktabtēh</i>	كُتِبْنَا <i>ktabtāh</i>	—	كُتِبْنَا <i>ktabtḃkōn</i>

Pl.3.m.	كُتِبَ	كُتِبَ هـ	كُتِبَ هـ	كُتِبَ هـ	كُتِبَ هـ
	<i>kṭab^w</i>	<i>kaṭḇū^hy</i>	<i>kaṭḇūh</i>	<i>kaṭḇūn</i>	<i>kaṭḇūkōn</i>
3.f.	كُتِبَتْ	كُتِبَتْ هـ	كُتِبَتْ هـ	كُتِبَتْ هـ	كُتِبَتْ هـ
	<i>kṭab^y</i>	<i>kaṭḇāy^{hy}</i>	<i>kaṭḇāh</i>	<i>kaṭḇān</i>	<i>kṭabkōn</i>
2.m.	كُتِبَ هـ	كُتِبَ هـ	كُتِبَ هـ	كُتِبَ هـ	—
	<i>kṭabtōn</i>	<i>kṭabtōnāy^{hy}</i>	<i>kṭabtōnāh</i>	<i>kṭabtōnān</i>	
2.f.	كُتِبَتْ هـ	كُتِبَتْ هـ	كُتِبَتْ هـ	كُتِبَتْ هـ	—
	<i>kṭabtēn</i>	<i>kṭabtēnāy^{hy}</i>	<i>kṭabtēnāh</i>	<i>kṭabtēnān</i>	
1.c.	كُتِبَ	كُتِبَ هـ	كُتِبَ هـ	—	كُتِبَ هـ
	<i>kṭabn</i>	<i>kṭabnāy^{hy}</i>	<i>kṭabnāh</i>		<i>Kṭabnākōn</i>

The perfect forms of derived verb stems with suffixes are formed analogously.

10.5. The Imperfect with Object Suffixes

The paradigm of the imperfect with object suffixes is as follows:

	P'al	1.c.sg.	2.m.sg.	2.f.sg.
Sg.3.m.	يَكْتُبُ	يَكْتُبُ هـ	يَكْتُبُ هـ	يَكْتُبُ هـ
	<i>nektob</i>	<i>nektoban^y</i>	<i>nektobāk</i>	<i>nektobēk^y</i>
3.f.	تَكْتُبُ	تَكْتُبُ هـ	تَكْتُبُ هـ	تَكْتُبُ هـ
	<i>tektob</i>	<i>tektoban^y</i>	<i>tektobāk</i>	<i>tektobēk^y</i>
	يَكْتُبُ هـ	يَكْتُبُ هـ		
	<i>tektob^y</i>	<i>tektobayn^y</i>		
2.m.	يَكْتُبُ هـ	يَكْتُبُ هـ	—	—
	<i>tektob</i>	<i>tektoban^y</i>		
		يَكْتُبُ هـ		
		<i>tektobayn^y</i>		
2.f.	تَكْتُبُ هـ	تَكْتُبُ هـ	—	—
	<i>tektobīn</i>	<i>tektobīnān^y</i>		
Pl.3.m.	يَكْتُبُونَ	يَكْتُبُونَ هـ	يَكْتُبُونَ هـ	يَكْتُبُونَ هـ
	<i>nektbūn</i>	<i>nektbūnān^y</i>	<i>nektbūnāk</i>	<i>nektbūnēk^y</i>
3.f.	يَكْتُبْنَ	يَكْتُبْنَ هـ	يَكْتُبْنَ هـ	يَكْتُبْنَ هـ
	<i>nektbān</i>	<i>nektbānān^y</i>	<i>nektbānāk</i>	<i>nektbānēk^y</i>

	P'al	3.m.sg.	3.f.sg.	1.c.pl.	2.m.pl.
Sg.3.m.	يَجْهَبْ <i>nektob</i>	يَجْهَبْ <i>nektbēh</i> يَجْهَبْ <i>nektbīw^{hy}</i>	يَجْهَبْ <i>nektbīh</i>	يَجْهَبْ <i>nektban</i>	يَجْهَبْ <i>nektobkōn</i>
3.f.	يَجْهَبْ <i>tektob</i> يَجْهَبْ <i>tektob^y</i>	يَجْهَبْ <i>tektbēh</i> يَجْهَبْ <i>tektbīw^{hy}</i>			
2.m.	يَجْهَبْ <i>tektob</i>	يَجْهَبْ <i>tektbīw^{hy}</i> يَجْهَبْ <i>tektbēh</i> يَجْهَبْ <i>tektobāy^{hy}</i>	يَجْهَبْ <i>tektbīh</i> يَجْهَبْ <i>tektobēh</i>	يَجْهَبْ <i>tektban</i> يَجْهَبْ <i>tektobayn</i>	—
2.f.	يَجْهَبْ <i>tektbīn</i>	يَجْهَبْ <i>tektbīnāy^{hy}</i> يَجْهَبْ <i>tektbīnēh</i>	يَجْهَبْ <i>tektbīnāh</i>	يَجْهَبْ <i>tektbīnān</i>	—
Pl.3.m.	يَجْهَبْ <i>nektbūn</i>	يَجْهَبْ <i>nektbūnāy^{hy}</i> يَجْهَبْ <i>nektbūnēh</i>	يَجْهَبْ <i>nektbūnāh</i>	يَجْهَبْ <i>nektbūnān</i>	يَجْهَبْ <i>nektbūnākōn</i>
3.f.	يَجْهَبْ <i>nektbān</i>	يَجْهَبْ <i>nektbānāy^{hy}</i> يَجْهَبْ <i>nektbānēh</i>	يَجْهَبْ <i>nektbānāh</i>	يَجْهَبْ <i>nektbānān</i>	يَجْهَبْ <i>nektbānākōn</i>

10. 6. The Imperative with Object Suffixes

Imperatives only take 1st and 3rd person suffixes. With the exception of the 2.m.pl, the base is **كُتِبْ** *kṭob-*, and is thus the same as the forms without suffixes (with the thematic vowel *a* e.g. **رَامْ** *rām-* »love!«, and with the thematic vowel *e* e.g. **زَيْ** *zēn-* »buy!«). As a general rule, only the 2.m.pl. takes the base **كُتِبْ** *kuṭb-*.

The paradigm of the imperative with object suffixes is as follows:

	P'al	1.c.sg.	2.m.sg.	2.f.sg.
Sg.m.	حَـوْـبَ <i>ktob</i>	حَـوْـبَـيْـنَ <i>ktobayn^y</i>	—	—
f.	حَـوْـبِـ <i>ktob^y</i>	حَـوْـبِـنَ <i>ktobin^y</i>	—	—
Pl.m.	حَـوْـبِـمَ <i>ktob^w</i>	حَـوْـبِـنَـمَ <i>ktubin^y</i>	—	—
	حَـوْـبِـمَـ <i>ktobūn</i>	حَـوْـبِـنَـمَـ <i>ktubinān^y</i>	□	□
f.	حَـوْـبِـمَ <i>ktob^w</i>	حَـوْـبِـنَـمَ <i>ktobān^y</i>	—	—
	حَـوْـبِـيْـمَ <i>ktobēn</i> □	حَـوْـبِـيْـنَـمَ <i>ktobēnān^y</i>	□	□

	P'al	3.m.sg.	3.f.sg.	1.c.pl.	2.m.pl.
Sg.m.	حَـوْـبَ <i>ktob</i>	حَـوْـبِـيْـسَ <i>ktobāy^{hy}</i>	حَـوْـبِـيْـهَ <i>ktobēh</i>	حَـوْـبِـيْـنَ <i>ktobayn</i>	—
f.	حَـوْـبِـ <i>ktob^y</i>	حَـوْـبِـيْـسَ <i>ktobīw^{hy}</i>	حَـوْـبِـيْـهَ <i>ktobīh</i>	حَـوْـبِـيْـنَ <i>ktobin</i>	—
Pl.3.m.	حَـوْـبِـمَ <i>ktob^w</i>	حَـوْـبِـنَـمَ <i>ktubin^y</i>	حَـوْـبِـنَـمَ <i>ktuboh</i>	حَـوْـبِـنَـمَ <i>ktubin</i>	□
	حَـوْـبِـمَـ <i>ktobōn</i>	حَـوْـبِـنَـمَـ <i>ktubināy^{hy}</i>	حَـوْـبِـنَـمَـ <i>ktubināh</i>	حَـوْـبِـنَـمَـ <i>ktubinān</i>	—
3.f.	حَـوْـبِـمَ <i>ktob^w</i>	حَـوْـبِـنَـمَ <i>ktobāy^{hy}</i>	حَـوْـبِـنَـمَ <i>ktobāh</i>	حَـوْـبِـنَـمَ <i>ktobān</i>	□
	حَـوْـبِـيْـمَ <i>ktobēn</i>	حَـوْـبِـيْـنَـمَ <i>ktobēnāy^{hy}</i>	حَـوْـبِـيْـنَـمَ <i>ktobēnāh</i>	حَـوْـبِـيْـنَـمَ <i>ktobēnān</i>	—

10. 7. The Infinitive with Object Suffixes

Infinitives can have nominal or verbal rection. As such, they can take possessive suffixes or object suffixes, according to syntax: e.g. مَكْتَبِيْ *mektab^y* »my writing«; but also: لِمَكْتَبِيْ *l-mektbān^y* »to write to me/in order to write to me«.

For the infinitive of the basic stem, the *a*-vowel of the second syllable is reduced to schwa when preceding a suffix, except for the 2.pl. The forms (of **كِتَابٌ** *ktāb*) are:

P'al	1.c.sg.	2.m.sg.	2.f.sg.	3.m.sg.	3.f.sg.	1.c.pl.	2.m.pl.
كِتَابٌ	كِتَابٌ	كِتَابُكَ	كِتَابُكِ	كِتَابُهُ	كِتَابُهَا	كِتَابُنَا	كِتَابُكُمْ
<i>mektāb</i>	<i>mektābān</i> ^y	<i>mektābāk</i>	<i>mektābēk</i> ^y	<i>mektābēh</i>	<i>mektābāh</i>	<i>mektāban</i>	<i>mektābākōn</i>

The infinitives of derived stems take the ending *-ūt-* (in place of *-ū*) when followed by a suffix.

The syllable structure does not change. The forms of 'Ap'el are as follows (the forms of the remaining stems are built analogously):

'Ap'el	1.c.sg.	2.m.sg.	2.f.sg.	3.m.sg.	3.f.sg.	1.c.pl.	2.m.pl.
مَكْتَابٌ	مَكْتَابُكَ	مَكْتَابُكِ	مَكْتَابُكِ	مَكْتَابُهُ	مَكْتَابُهَا	مَكْتَابُنَا	مَكْتَابُكُمْ
<i>maktābū</i>	<i>maktābūtān</i> ^y	<i>maktābūtāk</i>	<i>maktābūtēk</i> ^y	<i>maktābūtēh</i>	<i>maktābūtāh</i>	<i>maktābūtān</i>	<i>maktābūtākōn</i>

10.8. Vocabulary

A. blasphemy	guddāpā ١٠٠٠	assembly	knūštā ١٠٠٠
judge	dayyānā ١٠٠٠	pain	ḥaššā ١٠٠٠
pain	kē'ḥā ١٠٠٠	bosom	'ubbā ١٠٠٠
single, hermit	ihīdāyā ١٠٠٠	profit	yōtrānā ١٠٠٠
prison	bēṭ 'assīrē ١٠٠٠	B. foolish	saklā ١٠٠٠
peace	šlāmā ١٠٠٠	person, self	qnōmā ١٠٠٠

Verb Forms

'Etpa. to be apportioned	netpallaq ١٠٠٠ / 'etpallaq ١٠٠٠
'Etpē. to be crucified	nezdaqēp ١٠٠٠ / ezdaqēp ١٠٠٠
Pe. to be baptized (a-a)	ne'maḍ ١٠٠٠ / maḍ ١٠٠٠
'Etpa. to be justified	nezdāddaḡ ١٠٠٠ / ezdāddaḡ ١٠٠٠
Pe. to accompany	neqqap ١٠٠٠ / nqep ١٠٠٠
Pe. to kill (a-o)	neqtol ١٠٠٠ / qtal ١٠٠٠
Pe. to kill by stoning (a-o)	nerḡom ١٠٠٠ / rḡam ١٠٠٠
'Etpa. to provoke	neṭhammat ١٠٠٠ / eṭhammat ١٠٠٠
'Etpa. to have mercy	netraḥḥam ١٠٠٠ / etraḥḥem ١٠٠٠
'Ap. to hand over	našlem ١٠٠٠ / ašlem ١٠٠٠
'Etpē. to become separated	netpreš ١٠٠٠ / etpreš ١٠٠٠
Pe. to injure (a-o)	nesḡop ١٠٠٠ / sḡap ١٠٠٠
'Ap. to obtain	nadreḡ ١٠٠٠ / adreḡ ١٠٠٠
'Ap. to be aware of	narḡeš ١٠٠٠ / arḡeš ١٠٠٠

[illegible]

Lesson 11

11. 1. Weak Verbs: I-n Verbs

Verbs with three or (more rarely) four consonantal radicals which do not exhibit any changes (in the sense of assimilations or similar phenomena) in the different verb forms are known as *strong* verbs. By contrast, *weak* verbs are verbs which contain at least one variable radical. This includes the semivowels *w* and *y*, as well as *'*, and also *n* when it occupies the first position in the root. Traditionally, the *mediae geminatae* verbs with identical 2nd and 3rd radicals are also considered to be weak verbs (e.g. **בָּזַז** *baz* »to plunder « *√bzz*).

I-*n* verbs (also known as *primae Nun* verbs) have a distinctive characteristic, namely, that the initial *n*, when non-vocalized, is assimilated to the consonant which follows it (with the exception of *h*) (→ 3. 1.). For example, the p'al of **נָפַח** *n̄paq* is: **נִפְּחַח** *neppaq* < **nenpoq* »to go out« (by contrast, there is no assimilation in **נָחַר** *nhar* : **נִחְרַח** *nenhar* »to be lit«). Analogous assimilations also occur in Aṭṭel and 'Ettaṭ'al, e.g. **אָפַעַע** 'appeq < *'anpeq »he brought out«, **אֶטְּאָפַעַע** 'ettappaq < *'ettanpaq »he was driven out«.

For most I-*n* verbs, the imperative, P'al is built without the 1st radical, e.g.

פֹּחַח *poq* »go out!«

פֹּל *pel* »fall down!«

סָבַב *sab* »take!«.

All I-*n* verbs which are also III-*y* verbs build the imperative with the 1st radical, e.g. **נִשְׁיַב** *nṣī* »argue!«.

The following is the paradigm for I-n verbs, taking **يُفِقِدُ** *n̄pāq* »to go out«, **يُنْهَضُ** *n̄pāl* »to fall down«, **يَنْهَبُ** *nsab* »to take« as examples:

Imperfect:

P'al			
Sg.3.m.	يُفِقِدُ <i>neppoq</i>	يُنْهَضُ <i>neppel</i>	يَنْهَبُ <i>nessab</i>
3.f.	تُفِقِدُ <i>teppoq</i>	تُنْهَضُ <i>teppel</i>	تَنْهَبُ <i>tessab</i>
2.m.	تُفِقِدُ <i>teppoq</i>	تُنْهَضُ <i>teppel</i>	تَنْهَبُ <i>tessab</i>
2.f.	تُفِقِدِينَ <i>teppqīn</i>	تُنْهَضِينَ <i>tepplīn</i>	تَنْهَبِينَ <i>tessbīn</i>
1.c.	يُفِقِدُ <i>'eppoq</i>	يُنْهَضُ <i>'eppel</i>	يَنْهَبُ <i>'essab</i>
Pl.3.m.	يُفِقِدُونَ <i>neppqūn</i>	يُنْهَضُونَ <i>nepplūn</i>	يَنْهَبُونَ <i>nessbūn</i>
3.f.	يُفِقِدْنَ <i>neppqān</i>	يُنْهَضْنَ <i>nepplān</i>	يَنْهَبْنَ <i>nessbān</i>
2.m.	يُفِقِدُونَ <i>teppqūn</i>	يُنْهَضُونَ <i>tepplūn</i>	يَنْهَبُونَ <i>nessbūn</i>
2.f.	يُفِقِدْنَ <i>teppqān</i>	يُنْهَضْنَ <i>tepplān</i>	يَنْهَبْنَ <i>tessbān</i>
1.c.	يُفِقِدُ <i>neppoq</i>	يُنْهَضُ <i>neppel</i>	يَنْهَبُ <i>nessab</i>

Perfect:

	'Aṗ'el	'Ettaṗ'al
Sg.3.m.	نَظَرَ 'appeq	نَظَرَ نَظَرَ 'ettappaq
3.f.	نَظَرَتْ 'appqat	نَظَرَتْ نَظَرَ 'ettappqat
2.m.	نَظَرْتَ 'appeqt	نَظَرْتَ نَظَرَ 'ettappaqt
2.f.	نَظَرْتِ 'appeqt ^y	نَظَرْتِ نَظَرَ 'ettappaqt ^y
1.c.	نَظَرْتُ 'appqet	نَظَرْتُ نَظَرَ 'ettappqet
Pl.3.m.	نَظَرُوا 'appeq ^w	نَظَرُوا نَظَرَ 'ettappaq ^w
3.f.	نَظَرْنَ 'appeq ^y	نَظَرْنَ نَظَرَ 'ettappaq ^y
2.m.	نَظَرْتُمْ 'appeqtōn	نَظَرْتُمْ نَظَرَ 'ettappaqtōn
2.f.	نَظَرْتُنَّ 'appeqtēn	نَظَرْتُنَّ نَظَرَ 'ettappaqtēn
1.c.	نَظَرْنَا 'appeqn □ نَظَرْنَا 'appeqnan	نَظَرْنَا نَظَرَ 'ettappaqn نَظَرْنَا نَظَرَ 'ettappaqnan □

Imperfect:

	'Aṗ'el	'Ettaṗ'al
	يَنْظُرُ nappeq	يَنْظُرُ يَنْظُرُ nettappaq
	يَنْظُرُ tappeq	يَنْظُرُ يَنْظُرُ tettappaq
	يَنْظُرُ tappeq	يَنْظُرُ يَنْظُرُ tettappaq
	يَنْظُرُ tappqīn	يَنْظُرُ يَنْظُرُ tettappqīn
	يَنْظُرُ 'appeq □	يَنْظُرُ يَنْظُرُ 'ettappaq
	يَنْظُرُونَ nappqūn	يَنْظُرُونَ يَنْظُرُ nettappqūn
	يَنْظُرُونَ nappqān	يَنْظُرُونَ يَنْظُرُ nettappqān
	يَنْظُرُونَ tappqūn	يَنْظُرُونَ يَنْظُرُ tettappqūn
	يَنْظُرُونَ tappqān	يَنْظُرُونَ يَنْظُرُ tettappqān
	يَنْظُرُونَ nappeq □	يَنْظُرُونَ يَنْظُرُ Nettappaq □

Imperative:

	P'al			'Aṗ'el	'Ettaṗ'al
Sg.2.m.	فهم	يك	هيب	يفهم	يكتفهم
	poq	pel	sab	'appeq	'ettappaq
2.f.	فهم	يك	هيب	يفهم	يكتفهم
	poq ^y	pel ^y	sab ^y	'appeq ^y	'ettappaq ^y
Pl.2.m.	فهمهم	يكلهم	هيبهم	يفهمهم	يكتفهمهم
	poq ^w	pel ^w	sab ^w	'appeq ^w	'ettappaq ^w
	فهمهم	يكلهم	هيبهم	يفهمهم	يكتفهمهم
	poq ^{ūn}	pel ^{ūn}	sab ^{ūn}	'appeq ^{ūn}	'ettappaq ^{ūn}
2.f.	فهمت	يكت	هيبت	يفهت	يكتفهمت
	poq ^y	pel ^y	sab ^y	'appeq ^y	'ettappaq ^y
	فهميت	يكتيت	هيبيت	يفهيت	يكتفهميت
	poq ^{ēn}	pel ^{ēn}	sab ^{ēn}	'appeq ^{ēn}	'ettappaq ^{ēn}

Participles:

	P'al			'Aṗ'el	'Ettaṗ'al
Partizip Akt. m.	تفهم	تفهم	تفهم	تفهم	تفهم
	nāṗeq	nāṗel	nāseb	mappeq	mettappaq
Partizip Akt. f.	تفهم	تفهم	تفهم	تفهم	تفهم
	nāṗqā	nāṗlā	nāsbā	mappqā	Mettappqā
Partizip Pass. m.	تفهم	تفهم	تفهم	تفهم	—
	nṗīq	nṗīl	nsīb	mappaq	□
Partizip Pass. f.	تفهم	تفهم	تفهم	تفهم	—
	nṗīqā	nṗīlā	nsībā	mappaqā	□

Infinitive:

P'al			'Aṗ'el	'Ettaṗ'al
تفهم	تفهم	تفهم	تفهم	تفهم
meppaq	Meppal	messab	mappāqū	mettappāqū

11.2. I-'Ālaṗ Verbs

The following rules apply to the paradigm for I-'Ālaṗ verbs:

- In forms where a strong verb would take a schwa-vowel after the 1st radical, I-'Ālaṗ verbs take a full vowel. It is usually /e/, or more rarely /a/ (when preceding an /o/-vowel or an /i/-vowel), e.g.
 Pe. Pf. 3.m.sg. **يَكَل** 'ekal »he ate« (cf. Pe. Pf. 3.m.sg. **كَلَب** ktāb)
 Pe. Imp. m.sg. **يَكُل** 'akol »eat!« (cf. Pe. Imp. m.sg. **كَلَب** ktōb)
 Pe. Imp. m.sg. **يَعْمَر** 'emar »say!« (cf. Pe. Imp. m.sg. **رَمَر** rham)

Pe. Part. Pass. أَكِلَ 'akīl »eaten«; أَمِرَ 'amīr »said«

'Eṭpe. Pf. 3.m.sg. أَكِلَ 'etē'kel »he was eaten« (cf. 'Eṭpe. Pf. 3.m.sg. أَكِلَ 'etkēb)

'Eṭpe. Impf. 3.m.sg. أَكِلَ 'etē'kel »he will be eaten« (cf. 'Eṭpe. Pf. 3.m.sg. أَكِلَ 'etkēb)

'Eṭpe. Part. أَكِلَ 'etē'kel »eaten« (cf. 'Eṭpe. Part. أَكِلَ 'etkēb)

'Eṭpe. Imp. m.sg. أَكِلَ 'etā'kl (cf. 'Eṭpe. Imp. m.sg. أَكِلَ 'etkatb).

1st In verb forms of the derived verb stems ('Eṭp'el, 'Eṭpa'al), 'Ālap is sometimes assimilated to a preceding vowelless /t/, e.g. أَكِلَ 'etthēd < *'et'eḥed »he was taken/seized« (from أَكِلَ 'eḥad »to take, to lay hold of«).

3. The stems 'Aṭ'el and 'Eṭtaṭ'al are built analogously to I-y verbs (= former I-w verbs). The forms in question take a /w/ in place of /'/, and follow the strong conjugation:

'Aṭ. Pf. أَكِلَ 'āwkel (WS أَكِلَ 'awkel); 'Eṭtaṭ. أَكِلَ 'ettāwkal (WS أَكِلَ 'ettawkal).

The impf. pe. must be singled out for particular attention, since here ES and WS differ significantly. ES always has an /e/ vocalization in the prefix, whereas WS has an /e/ for verbs with an /o/ thematic vowel (=transitive type), but an /i/ for verbs with an /a/ thematic vowel (intransitive type). These difference have an historical basis:

ES	WS
أَكِلَ 'nē'kol (< *na'kol)	أَكِلَ 'nē'kul »he shall eat«
أَكِلَ 'nē'mar (< *ni'mar)	أَكِلَ 'nī'mar »he shall say«

Additionally, the inf. pe. is formed as follows:

ES	WS
أَكِلَ 'mē'kal	أَكِلَ 'mē'kal »eating«
أَكِلَ 'mē'mar	أَكِلَ 'mī'mar »saying«

The impf. pe. 1.sg. – with the dropping of the 1st radical (also in the orthography!) – is أَكِلَ 'ēkol < *'e'kol (WS أَكِلَ 'ēkul) »I shall eat«; أَكِلَ 'ēmar < *'i'mar (WS أَكِلَ 'īmar) »I shall say«. The corresponding form in the otherwise regular stem Pa'el stem is أَكِلَ 'akkel (instead of: *'e'akkel).

It is important to note that. the verbs أَكِلَ 'etā »to come«, أَكِلَ 'ezal »to go« and أَكِلَ 'allep »to teach« (Pa.) take irregular forms (→ 14. 2.).

The paradigm for I-ʿĀlāḇ verbs is as follows, taking **أَكَلَ** *ʿēkal* »to eat« and **عَمَرَ** *ʿemar* »to say« (without regular forms) as examples:

Perfect:

	P'al		Pa''el	ʿEṭp'el	ʿEṭpa''al
Sg.3.m.	أَكَلَ 'ēkal	عَمَرَ 'emar□	أَكَلَ 'akkel	أَكَلَ 'etē'kel	أَكَلَ 'eta'kkal
3.f.	أَكَلَتْ 'eklat	عَمَرَتْ 'emrat	أَكَلَتْ 'akklat	أَكَلَتْ 'eta'klat	أَكَلَتْ 'eta'kklat
2.m.	أَكَلْتَ 'ekalt	عَمَرْتَ 'emart	أَكَلْتَ 'akkalt	أَكَلْتَ 'etē'kelt	أَكَلْتَ 'eta'kkalt
2.f.	أَكَلْتِ 'ekalt'	عَمَرْتِ 'emart'	أَكَلْتِ 'akkalt'	أَكَلْتِ 'etē'kelt'	أَكَلْتِ 'eta'kkalt'
1.c.	أَكَلْتُ 'eklet	عَمَرْتُ 'emret□	أَكَلْتُ 'akklet□	أَكَلْتُ 'eta'klet	أَكَلْتُ 'eta'kklet
Pl.3.m.	أَكَلُوا 'ekal ^w	عَمَرُوا 'emar ^w □	أَكَلُوا 'akkel ^w	أَكَلُوا 'etē'kel ^w	أَكَلُوا 'eta'kkal ^w
	أَكَلُوا 'ekalūn	عَمَرُوا 'emarūn□	أَكَلُوا 'akkelūn	أَكَلُوا 'etē'kelūn	أَكَلُوا 'eta'kkalūn
3.f.	أَكَلْنَ 'ekal'	عَمَرْنَ 'emar' ^y □	أَكَلْنَ 'akkel'	أَكَلْنَ 'etē'kel'	أَكَلْنَ 'eta'kkal'
	أَكَلْنَ 'ekalēn	عَمَرْنَ 'emarēn□	أَكَلْنَ 'akkelēn□	أَكَلْنَ 'etē'kelēn	أَكَلْنَ 'eta'kkalēn
2.m.	أَكَلْتُمْ 'ekaltōn	عَمَرْتُمْ 'emartōn□	أَكَلْتُمْ 'akkeltōn□	أَكَلْتُمْ 'etē'keltōn	أَكَلْتُمْ 'eta'kkaltōn
2.f.	أَكَلْتُنَّ 'ekaltēn	عَمَرْتُنَّ 'emartēn□	أَكَلْتُنَّ 'akkeltēn□	أَكَلْتُنَّ 'etē'keltēn	أَكَلْتُنَّ 'eta'kkaltēn
1.c.	أَكَلْنَا 'ekaln□	عَمَرْنَا 'emarn□	أَكَلْنَا 'akkeln□	أَكَلْنَا 'etē'keln□	أَكَلْنَا 'eta'kkaln
	أَكَلْنَا 'ekalnan□	عَمَرْنَا 'emarnan	أَكَلْنَا 'akkelnan□	أَكَلْنَا 'etē'kelnan	أَكَلْنَا 'eta'kkalnan□

Imperfect:

	P'al		Pa''el	'Etp'el	'Etpa''al
Sg.3.m.	נֶקֶל נֶקֶל	מַר מַר	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל
	<i>nē'kol</i>	<i>nē'mar</i>	<i>na'kkel</i>	<i>netē'kel</i>	<i>netā'kkal</i>
3.f.	נֶקֶל נֶקֶל	מַר מַר	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל
	<i>tē'kol</i>	<i>tē'mar</i>	<i>ta'kkel</i>	<i>tetē'kel</i>	<i>teta'kkal</i>
2.m.	נֶקֶל נֶקֶל	מַר מַר	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל
	<i>tē'kol</i>	<i>tē'mar</i>	<i>ta'kkel</i>	<i>tetē'kel</i>	<i>teta'kkal</i>
2.f.	נֶקֶל נֶקֶל	מַר מַר	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל
	<i>tē'klîn</i>	<i>tē'mrîn</i>	<i>ta'kklîn</i>	<i>teta'klîn</i>	<i>netā'kklîn</i>
1.c.	נֶקֶל נֶקֶל	מַר מַר	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל
	<i>'ēkol</i> □	<i>'emar</i> □	<i>'akkel</i> □	<i>'etē'kel</i> □	<i>'eta'kkal</i>
Pl.3.m.	נֶקֶל נֶקֶל	מַר מַר	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל
	<i>nē'klûn</i>	<i>nē'mrûn</i>	<i>na'kklûn</i>	<i>netā'klûn</i>	<i>netā'kklûn</i>
3.f.	נֶקֶל נֶקֶל	מַר מַר	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל
	<i>nē'klân</i>	<i>nē'mrân</i>	<i>na'kklân</i>	<i>netā'klân</i>	<i>netā'kklân</i>
2.m.	נֶקֶל נֶקֶל	מַר מַר	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל
	<i>tē'klûn</i>	<i>tē'mrûn</i>	<i>ta'kklûn</i>	<i>teta'klûn</i>	<i>teta'kklûn</i>
2.f.	נֶקֶל נֶקֶל	מַר מַר	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל
	<i>nē'klân</i>	<i>tē'mrân</i>	<i>ta'kklân</i>	<i>teta'klân</i>	<i>teta'kklân</i>
1.c.	נֶקֶל נֶקֶל	מַר מַר	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל
	<i>nē'kol</i> □	<i>nē'mar</i> □	<i>na'kkel</i> □	<i>netē'kel</i> □	<i>netā'kkal</i> □

Imperative:

	P'al		Pa''el	'Etp'el	'Etpa''al
Sg.2.m.	נֶקֶל נֶקֶל	מַר מַר	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל
	<i>'akol</i>	<i>'emar</i>	<i>'akkel</i>	<i>'eta'kl</i>	<i>'eta'kkal</i>
2.f.	נֶקֶל נֶקֶל	מַר מַר	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל
	<i>'ako^p</i> □	<i>'emar^p</i> □	<i>'akke^p</i> □	<i>'eta'^pkl</i> □	<i>'eta'^pkkal</i> □
Pl.2.m.	נֶקֶל נֶקֶל	מַר מַר	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל
	<i>'akol^w</i>	<i>'emar^w</i>	<i>'akkel^w</i>	<i>'eta'kl^w</i>	<i>'eta'kkal^w</i>
2.f.	נֶקֶל נֶקֶל	מַר מַר	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל
	<i>'ako^p</i>	<i>'emar^p</i>	<i>'akke^p</i>	<i>'eta'^pkl</i>	<i>'eta'^pkkal</i>
	נֶקֶל נֶקֶל	מַר מַר	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל	נֶקֶל נֶקֶל
	<i>'akolēn</i> □	<i>'emarēn</i> □	<i>'akkelēn</i> □	<i>'eta'klēn</i> □	<i>'eta'kkalēn</i> □

Participles:

	P'al		Pa''el	'Etp'el	'Etpa''al
Partizip Akt. m.	جَدٌ 'ākel	مُجَدِّدٌ 'āmar	مُجَدِّدٌ ma'kkel	مُجَدِّدٌ metē'kel	مُجَدِّدٌ meta'kkal
Partizip Akt. f.	جَدْرٌ 'āklā□	مُجَدِّدَةٌ 'āmrā□	مُجَدِّدَةٌ ma'kkalā□	مُجَدِّدَةٌ metē'klā□	مُجَدِّدَةٌ meta'kkalā□
Partizip Pass. m.	جَدٌّ 'ākil	مُجَدِّدٌ 'amīr	مُجَدِّدٌ ma'kkal	—	—
Partizip Pass. f.	جَدْرٌ 'ākilā□	مُجَدِّدَةٌ 'amīrā□	مُجَدِّدَةٌ ma'kkalā□	—□	—□

Infinitive:

P'al		Pa''el	'Etp'el	'Etpa''al
مُجَدِّدٌ mē'kal□	مُجَدِّدٌ mē'mar□	مُجَدِّدٌ ma'kkālū□	مُجَدِّدٌ metē'kālū□	مُجَدِّدٌ meta'kkālū□

11.3. I-y Verbs

This group also includes verbs which originally had /w/ as their 1st radical (generally speaking, in North-West Semitic languages, /w/ at the onset of a word has come to be replaced by /y/).

The most important characteristic of this group of verbs is that initial /y/ appears as /ī/. Examples:

- يَدَا' »he knew« [nicht yida'] (Pf. Pe.),
 يَتِيلَدُ < *'ety'led »he was born« (Pf. 'Etpē.) but
 يَدَا' »she knew« (Pf. Pe.) and
 يَدِّدُ »knowing« (Part. Akt. Pe. St. abs. pl. m.)
 يَتَبُ »he sat« [not yiteb] (Pf. Pe.) etc.

The formation of the impf. and inf. pe. of almost all verbs in this group corresponds to that of the I-'Ālāp group, e.g. Impf. ES يَتَزَايِ nēzaṣ (WS نَزَايِ nīzaṣ) »he shall borrow«, Inf. ES يَتَزَايِ mēzaṣ (WS مَزَايِ mīzaṣ).

Exceptions are يَدَا' »to know« and يَتَبُ »to sit«. Instead, their formation corresponds to that of the I-n group:

Impf. يَدَدَا' nedda' »he shall know«; يَتَبُّ netteb »he shall sit«

Inf. يَدَدَا' medda' »knowledge«; يَتَبُّ metteb »sitting«

The inf. of the irregular verb يَتَبُّ ya'h [Read! yab] »to give« (→ 14. 2.) is also formed in this way: يَتَبُّ mehhab »giving«.

The formation of the imp. pe. Corresponds to that of the pf., e.g. **يَاي** *īzāp* »borrow!« (m.). Only the following verbs build the imp. without the 1st radical.:

يَدَا *īdā'* »to know« (Pf.) : **يَدَا** *da'* »know!« (Imp.)

يَتَب *īteḥ* »to sit« (Pf.) : **يَتَب** *teḥ* »sit!« (Imp.)

يَايَب *yaḥḥ* »to give« (Pf.) : **يَايَب** *haḥ* »give!« (Imp.)

The 'Aṭṭ-el-forms are the same as if they were built on the base I-w:

Pf. 'Aṭṭ. **يَايَب** *'āwled* (WS **يَايَب** *'awled*) »he begot«

Impf. 'Aṭṭ. **يَايَب** *nāwled* »he shall beget«

Imp. 'Aṭṭ. **يَايَب** *'āwled* »beget!«

Inf. 'Aṭṭ. **يَايَب** *māwlāḍū* »to beget«

Part. Act. **يَايَب** *māwled* »begetting«.

Exceptions are the 'Aṭṭ-el-forms of **يَايَب** *'ayneq* »to suckle« and **يَايَب** *'aylel* »to wail« (built in the same way as I-y).

The I-y verb paradigm is as follows, taking **يَدَا** *īled* »to beget« and **يَدَا** *īdā'* »to know« as examples:

Perfect:

	P'al		'Aṭṭ'el	'Eṭṭ'el	'Ettaṭ'al
Sg.3.m.	يَدَا <i>īled</i> □	يَدَا <i>īdā'</i>	يَايَب <i>'āwled</i>	يَايَب <i>'etīled</i>	يَايَب <i>'ettawlad</i>
3.f.	يَدَا <i>yeldat</i> □	يَدَا <i>yed'at</i>	يَايَب <i>'āwldat</i>	يَايَب <i>'etyaldat</i>	يَايَب <i>'ettawldat</i>
2.m.	يَدَا <i>īledt</i> □	يَدَا <i>īdā't</i>	يَايَب <i>'āwledt</i>	يَايَب <i>'etīledt</i>	يَايَب <i>'ettawladt</i>
2.f.	يَدَا <i>īledt'</i> □	يَدَا <i>īdā't'</i>	يَايَب <i>'āwledt'</i>	يَايَب <i>'etīledt'</i>	يَايَب <i>'ettawladt'</i>
1.c.	يَدَا <i>yeldet</i>	يَدَا <i>yed'et</i> □	يَايَب <i>'āwldet</i> □	يَايَب <i>'etyaldet</i>	يَايَب <i>'ettawldet</i>
Pl.3.m.	يَدَا <i>īled^w</i> □	يَدَا <i>īdā^w</i>	يَايَب <i>'āwled^w</i>	يَايَب <i>'etīled^w</i>	يَايَب <i>'ettawlad^w</i>
3.f.	يَدَا <i>īled^y</i> □	يَدَا <i>īdā^y</i> □	يَايَب <i>'āwled^y</i>	يَايَب <i>'etīled^y</i>	يَايَب <i>'ettawlad^y</i>
2.m.	يَدَا <i>īledtōn</i> □	يَدَا <i>īdā'tōn</i> □	يَايَب <i>'āwledtōn</i>	يَايَب <i>'etīledtōn</i>	يَايَب <i>'ettawladtōn</i>
2.f.	يَدَا <i>īledtēn</i> □	يَدَا <i>īdā'tēn</i>	يَايَب <i>'āwledtēn</i>	يَايَب <i>'etīledtēn</i>	يَايَب <i>'ettawladtēn</i>
1.c.	يَدَا <i>īledn</i> □	يَدَا <i>īdā'n</i> □	يَايَب <i>'āwledn</i>	يَايَب <i>'etīledn</i>	يَايَب <i>'ettawladn</i>
	يَدَا <i>īlednan</i> □	يَدَا <i>īdā'nan</i>	يَايَب <i>'āwlednan</i>	يَايَب <i>'etīlednan</i>	يَايَب <i>'ettawladnan</i> □

Imperfect:

	P'al		'Aṗ'el	'Eṭp'el	'Ettaṗ'al
Sg.3.m.	يَلَدُ <i>nēlad</i>	يَدُدْ <i>nedda'</i>	تَمَلَدُ <i>nāwled</i>	يَتَمَلَدُ <i>netīled</i>	يَتَمَلَدُ <i>nettawlad</i>
3.f.	تَلَدُ <i>tēlad</i>	تَدُدْ <i>tedda'</i>	تَمَلَدُ <i>tāwled</i>	تَتَمَلَدُ <i>teṭīled</i>	تَتَمَلَدُ <i>tetawlad</i>
2.m.	تَلَدُ <i>tēlad</i>	تَدُدْ <i>tedda'</i>	تَمَلَدُ <i>tāwled</i>	تَتَمَلَدُ <i>teṭīled</i>	تَتَمَلَدُ <i>tetawlad</i>
2.f.	تَلَدِي <i>tēldīn</i>	تَدُدِي <i>teddīn</i>	تَمَلَدِي <i>tāwldīn</i>	تَتَمَلَدِي <i>tetyaldīn</i>	تَتَمَلَدِي <i>tetawldīn</i>
1.c.	يَلَدُ <i>'ēlad</i> □	يَدُدْ <i>'edda'</i> □	تَمَلَدُ <i>'āwled</i> □	يَتَمَلَدُ <i>'eṭīled</i> □	يَتَمَلَدُ <i>'ettawlad</i> □
Pl.3.m.	يَلَدُونَ <i>nēldūn</i>	يَدُدُونَ <i>nedd'ūn</i>	تَمَلَدُونَ <i>nāwldūn</i>	يَتَمَلَدُونَ <i>netyaldūn</i>	يَتَمَلَدُونَ <i>nettawldūn</i>
3.f.	تَلَدْنَ <i>nēldān</i>	تَدُدْنَ <i>nedd'ān</i>	تَمَلَدْنَ <i>nāwldān</i>	تَتَمَلَدْنَ <i>netyaldān</i>	تَتَمَلَدْنَ <i>nettawldān</i>
2.m.	يَلَدُونَ <i>tēldūn</i>	يَدُدُونَ <i>tedd'ūn</i>	تَمَلَدُونَ <i>tāwldūn</i>	يَتَمَلَدُونَ <i>tetyaldūn</i>	يَتَمَلَدُونَ <i>tetawldūn</i>
2.f.	تَلَدْنَ <i>tēldān</i>	تَدُدْنَ <i>tedd'ān</i>	تَمَلَدْنَ <i>tāwldān</i>	تَتَمَلَدْنَ <i>tetyaldān</i>	تَتَمَلَدْنَ <i>tetawldān</i>
1.c.	يَلَدُ <i>nēlad</i> □	يَدُدْ <i>nedda'</i> □	تَمَلَدُ <i>nāwled</i> □	يَتَمَلَدُ <i>netīled</i> □	يَتَمَلَدُ <i>nettawlad</i> □

Imperative:

	P'al		'Aṗ'el	'Eṭp'el	'Ettaṗ'al
Sg.2.m.	يَلَدْ <i>īlad</i>	دَدْ <i>da'</i>	تَمَلَدْ <i>'āwled</i>	يَتَمَلَدْ <i>'etyald</i>	يَتَمَلَدْ <i>'ettawlad</i>
2.f.	يَلَدِي <i>īlad^y</i> □	دَدِي <i>da'^y</i> □	تَمَلَدِي <i>'āwled^y</i> □	يَتَمَلَدِي <i>'etyald^y</i> □	يَتَمَلَدِي <i>'ettawlad^y</i> □
Pl.2.m.	يَلَدُوا <i>īlad^w</i>	دَعُوا <i>da^w</i>	تَمَلَدُوا <i>'āwled^w</i>	يَتَمَلَدُوا <i>'etyald^w</i>	يَتَمَلَدُوا <i>'ettawlad^w</i>
2.f.	يَلَدِي <i>īlad^{ḏen}</i> □	دَعِي <i>da^{ḏen}</i> □	تَمَلَدِي <i>'āwled^{ḏen}</i> □	يَتَمَلَدِي <i>'etyald^{ḏen}</i> □	يَتَمَلَدِي <i>'ettawlad^{ḏen}</i>

P'al			'Ap'el	'Etp'el	'Ettap'al
Partizip Akt. m.	יָלֵד	יָלַד	מָלַד	מֵלֵד	מֵלֵד אֶת
	yâled	yâda'	mâwled	metîled	mettawlad
Partizip Akt. f.	יָלְדָה	יָלְדָה	מָלְדָה	מֵלְדָה	מֵלְדָה אֶת
	yâldâ□	yâdâ'â□	mâwldâ□	metîldâ□	mettawldâ□
Partizip Pass. m.	יָלֵד	יָלַד	מָלַד	—	—
	îlîd	îdî'	mâwlad		
Partizip Pass. f.	יָלְדָה	יָלְדָה	מָלְדָה	—	—
	îlîdâ□	îdî'â□	mâwladâ□	□	□

P'al		'Ap'el	'Etp'el	'Ettap'al
מֵלָד ☐	מֵדָד ☐	מַאֲלָדוּ ☐	מֵתִילָדוּ ☐	מֵתַאֲלָדוּ ☐
mēlad ☐	medda ☐	māwlādū ☐	metilādū ☐	mettawlādū ☐

In terms of function, the Syriac verb system combines a (relative) *tense system* with an *aspect system*. In terms of tense, Syriac differentiates between *posteriority* (generally a state or condition in the past) : *contemporaneity* (generally a state or condition in the present) : *anteriority* (generally a state or condition in the future). In terms of aspect, Syriac distinguishes according to the opposition »perfective« (viewing a state or condition as a whole from without) : *imperfective* (viewing a state or condition from within; an ongoing state or condition). Tense always stands in the foreground.

The Perfect:

- The perfect is used to denote anterior and, in most cases, perfective events in both main and subordinate clauses. As such, it is the most common tense for accounts of simple past events, as well as for narration, e.g. **وَجَعَلَ ذَهَبًا هَيَّاجًا مَّتَّ دَلَّاسًا مَّتَّ ذَهَبًا هَيَّاجًا مَّتَّ ذَكَّادًا** wa-*ḥad* 'alāḥa rāqī 'ā wa- *p̄raš* bēṭ mayyā *da-l-taḥt men rāqī 'ā w-bēṭ* mayyā *da-l-'al men rāqī 'ā*. » And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament« (Gn 1,7).

رَحِمْتُ *reḥmetü* »I love« (< »I have taken pleasure«)

يَدْرُ *īda'n* »we know« (< »we have realised«).

- The perfect is also used in unreal (hypothetical) or optative conditional clauses, e.g.

ellū lā 'eštawḥarn kḅar dēn hḅakn

»if we had not delayed, we should already have returned« (Gn 43,10)

ܡܢ ܕܝܢ ܐܓܠ ܠܢ ܟܦܪܐ *man dēn ‘aggel lan kē’pā* »O, that one would roll away the stone!« (Mk 16,3).

- In the apodosis of temporal or conditional clauses, the perfect relates to the future, e.g.

מָא דְּקֻאֵם הַפֶּק לְהוֹן לַשְׁיֹל mā d-*qām*^w hḥāk-lhōn la-šyōl »as soon as you h“ve arisen, you will
n to sh’eo!«.

- The perfect of **ᐱᐅᐱ** *hwá* »to be« also has special functions. It is used to form various compound tenses (see below). Its absolute usage should be translated in the present, e.g.

ʔālahā lā-hwā ʔālōmā »God is not unjust«.

The 2nd person forms can also function as a jussive, e.g.

هَوَيْتْ هَلِيمْ *hwayt ḥlīm* »be well!«

هَكَانَا هَوَيْتْ أَبَد *hākannā hwayt 'ābed* »do thou likewise!« (Lk 10,37).

The Active (Present) Participle.:

The following (marginal) functions should also be noted:

- For verbs pertaining to thought or feeling, the participle, like the perfect, denotes ongoing states, and as such should be translated in the present. (see above). Examples:

يَدَا'ـنَا *yāda'-'nā* »I know (Part. Act.)«

اَيْكَانَّا دِ-يَاَدَا-لِيْ اَبْ وَيْ-عَنَا يَّادَا-نَّا ل-اَبْ »even as
the Father knows me, and I know the Father« (Jn 10,15)

أَبَدُ دَائِمٌ كِب *ʾāb^y rāḥem-lī* »the Father loves me« (Jn 10,17).

The active (present) participle denotes contemporaneous, and often also imperfective, events. As such, it is primarily used to denote the actual present, but can also be used to express the general present. Examples:

أَرَىٰ غَيْرَ بَسْرًا أَكَلَ مِنْ كَيْفَهِ «*aryā gēr besrā ’ākel men kyānēh*» the lion eats meat by its nature».

The following further functions must also be noted:

- The participle is also used to express imminent future events. Examples:

مَدِّدَم دْأَبَدْ-نَا meddem d-‘ābed-‘nā »that which I am about to do«

متتول اينا باذا mennhōn rāgmīn-ʾaʾttōlī »for which
of those works do you stone me?» (Jn 10,32)

وَقَالَ ۝ عَشْمَا ۝ مِنْ شَمَايَا ۝ شَبَّهْتُ ۝ وَتُب ۝ mšabbah-’nā »Then there came a voice out of the sky, saying, "I have both glorified it, and will glorify it again.« (In 12,28)

- كَتَمَ ۚ وَآجِبُوا «*nāw wā-'mrīn* »they answered (Pf.) and said (Part. Act.).»

- وَجِيءَ تَسْلُبَ مِنْ جَمْدًا : فَبِيدَ بِهِمْ . بَعْدَ w-kad nāhtīn men tūrā paqqed- 'ennon līšō' »And as they descended from the mountain, Jesus charged them« (Mt 17,9)

The imperfect is only rarely used in main clauses. It is used to express anteriority or modal verbs such as *should*, *must*, *can* etc. Examples:

ⲧⲁⲙⲙⲁⲛ ⲛⲉⲏⲱⲉ ⲃⲉⲕⲉⲧⲁ »In that place there will be weeping« (Mt 22,13) "

- فَقَالَ لَهُمْ ذَبُّوْهُ *pqaḍ-lhōn d-neqtlūnāy^{hy}* »he ordered them to kill him«

- The imperfect is also used in temporal clauses which are introduced with **قَدْ** **قَدْ** *qdām d-* or **أَدْلًا** *ʿad-lā*, »before«. In such cases, the imperfect should be translated either in the present or the past, depending on context. Either:

ܩܕܡ ܕ-ܢܥܪܬ ܬܪܢܥܩܠܐ *qdām d-neqrē tarnāqlā* »before the rooster crows« (Mt 26,34)

In the case of the modal verb *must*, the periphrase construction in Syriac ܐܠܝܬܝܢܟ݁ܡ ܕܥܒܕܝܢܶܗܳܘܵܐ wālq̄-lī + Inf. »I should/I ought to«
is often used, e.g. ܕܥܒܕܝܢܶܗܳܘܵܐ ܕܥܒܕܝܢܶܗܳܘܵܐ ܕܥܒܕܝܢܶܗܳܘܵܐ wālq̄-lī l-maytāyū ’ennōn »I must bring them« (Jn 10,16). The
Syriac ܕܥܒܕܝܢܶܗܳܘܵܐ contains an infinitive form of ܕܥܒܕܝܢܶܗܳܘܵܐ d’etâ »to come« (→ 14. 2.).

𐤊𐤏𐤋𐤁𐤏𐤕 𐤌𐤏𐤕𐤏𐤕𐤏𐤕 »Don't be silent!«.

11. 5. The Passive Participle

The perfective participle generally has a resultative.-passive meaning when used as a predicate in a nominal clause, e.g.

كُتِبَ *bīd* »done«

كُتِبَ *ktīb* »written«.

The passive participle has a verbal function in the special construction كُتِبَ لِي *bīd-lī* »I have done«. In this case, it is used like the perfect, examples:

كُنَّا نَسْمَعُ *'aykannā ḡa-šmī'-lan* »as we have heard«

قَرَأْتُمُ الْكُتُبَ *qrēn-lāk ktābē* »have you read the books?«

For some verbs, the perfective participle has an active, and sometimes also a transitive meaning, e.g.

تَوَلَّى *šqal* »to take«

كَسَبَ *qnā* »to earn«.

Such participles are used in the same way as the active participle, e.g.

كَانَ يَتَوَلَّى الْأَرْضَ الْبَرَّاءُ *šqilīn-lāh zaddīqē l-'ar'ā* »the righteous bear the earth«.

11. 6. Composite Constructions with *hwā*

Syria uses the verb of being كَانِ *hwā* »to be, to happen« – (→ 7. 3.) mostly in the enclitic perfect form كَانِ *hwā* – in combination with the perfect, participle or imperfect of another verb to construct a range of composite tense structures. Of the three constructions considered here, كَانِ كَاتِبَ *ktāb-hwā* and, in particular, كَانِ كَاتِبًا *kātēb-hwā* are common, whereas كَانِ يَكْتُوبُ *nektob-hwā* is rare.

Perfect + كَانِ *hwā*

- The construction كَانِ كَاتِبَ *ktāb-hwā* (Perfect + كَانِ *hwā*) has the same function as the simple perfect. It is used as a stylistic variant, and is often used at the beginning of narrative blocks. It is only very rarely to be translated with the pluperfect, e.g.

كَانَ إِذْ يُولَدُ *kaḡ 'etīlēd-hwā* »when/after he was born/had been born«

وَمِنْ بَنِي هِيرُودَسَ الَّذِي أَسَدَّ عَلَى يَحْنَنَ *hū ḡēr Herāwdes šaddar-hwā 'ahdēh l-jūhannān* »for Herod himself had sent forth and laid hold upon John« (Mk 6,17).

Active Participle + ܐܠܗܐ ^hwā

- The construction ܐܠܗܐ ܕܝܬܐ *kāteb^{-h}wā* (active participle + ܐܠܗܐ ^hwā) is used to express duration, habit or repetition in the past. The general translation »he is wont to« or »he constantly did« can often be used, e.g. ܐܠܗܐ ܕܝܬܐ *bāḳḳē^{-h}wā* »he constantly cried«.
- In conditional clauses, and also sometimes in other contexts, the construction is used to express a hypothetical or unreal state of affairs, e.g.
ܐܠܗܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ *'ellū ṣāḅḅē^{-h}wā 'alāhā dā-nmītan* »if God wanted to kill us«
ܐܠܗܐ ܕܝܬܐ ܕܝܬܐ *lmōn 'āreq^{-h}wā* »why should he flee?« (a construction with the perfect is also known to have been used: ܐܠܗܐ ܕܝܬܐ *l-mōn ne'roq^{-h}wā* »why should he flee / should he have fled?«).
- Where several participles with the same function occur together, ܐܠܗܐ ^hwā need only occur once:
ܐܠܗܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ *w-lā 'argeš b-meddem 'ellā d-gāḥek^{-h}wā w-hāḏḏē wa-mšabbāḥ l-'alāhā* »he felt nothing, but laughed, was joyful and praised God « (AMS 442).

Imperfect + ܐܠܗܐ ^hwā

- The construction ܐܠܗܐ ܕܝܬܐ *nektob^{-h}wā* (imperfect + ܐܠܗܐ ^hwā) is used in a similar way to the simple imperfect, and is most commonly found in a past or hypothetical context. Examples:
ܐܠܗܐ ܕܝܬܐ *qdām d-neppoq^{-h}wā* »before he emerged«
ܐܠܗܐ ܕܝܬܐ *l-mōn ne'roq^{-h}wā* »why should he flee/ should he have fled?«.

11.7. Vocabulary

A. voice, sound	ܩܠܐ <i>qālā</i>	youth, boy	ܬܐܠܝܐ <i>ṭalyā</i>
Christ	(< gr.) ܕܝܫܘܥܝܢܐ <i>krestyānā</i>	election	ܕܝܫܘܥܝܢܐ <i>gabyūtā</i>
gladness	ܗܕܘܬܐ <i>ḥadūtā</i>	until now	ܕܕܝܬܐ <i>'dakkēl</i>
idol	(< pers.) ܩܬܪܐ <i>ptakrā</i>	justice	ܕܝܬܐ <i>kē'nūtā</i>
hard	ܩṣṣē <i>qṣṣē</i>	again	ܕܝܬܐ <i>men drīš</i>
strong	ܐṣṣīn <i>'aṣṣīn</i>	judge	ܕܝܬܐ <i>dayyānā</i>
to remember	ܕܕܝܬܐ <i>dkar</i>	kind, sort	ܕܕܝܬܐ <i>'āḏšā</i>
appearance	ܕܝܬܐ <i>gelyānā</i>	outward	ܕܝܬܐ <i>barrāyā</i>
inner	ܕܝܬܐ <i>gawwāyā</i>	B. Creator	ܕܝܬܐ <i>bārōyā</i>
crown	ܕܝܬܐ <i>klilā</i>	not at all	ܕܝܬܐ <i>la sāk</i>
date	ܕܝܬܐ <i>tamrē</i>	walnut	ܕܝܬܐ <i>gāwzā</i>
I should/I			
ought to	ܕܝܬܐ <i>wālē-lī</i>	left hand	ܕܝܬܐ <i>semālā</i>
earnest	ܕܝܬܐ <i>rahbūnā</i>	right hand	ܕܝܬܐ <i>yammīnā</i>

Pe. to keep	neṭṭar نەتتار / nṭar نٚتار
'Eṭpe. to be kept	neṭnṭar نەتنتار / 'eṭnṭar نٚتنتار
Pe. to worship (e-o)	nesḡod نەسغود / sḡed سغيد
Pa. to speak, to talk	nmallel نمالەل / mallel مالەل
Pe. to profit by	nē'tar نەتار / ūtar وتار
Pe. to lack (a-a)	neḥsar نەسار / ḥsar سسار
Pe. to give	nettel نەتەل / ya'hb يەهەب
Pe. to know	nedda' نەددا' / īda' ئېدا'
Payel to believe	nhaymen نەيەمن / haymen ئەيەمن
'Eṭpa. to be amazed	neddammar نەدداممار / 'eddammar نٚدداممار
'Eṭpe. to be begotten	neṭilel نەتەلەل / 'eṭilel نٚتەلەل
'Eṭpe. to be thrown away	nestlī نەستلې / 'estlī نٚستلې
'Aṗ. to love	naḥḥeb نەهەب / 'aḥḥeb نٚهەب
Pa. to go	nhallek نەلەك / hallek لەك
Pe. to eat	nē'kol نەكول / 'ekal ئېكەل
'Eṭpe. to be eaten	netē'kel نەتەكەل / 'etē'kel نٚتەكەل
Pa. to prepare	n'atted نٚتەتەد / 'atted تەتەد
'Eṭpe. to be created	neṭbrā نەتبرآ / 'eṭbrā نٚتبرآ
Pe. to reward (a-o)	neṭpro' نەتپرو' / pra' پرا'

1 هَتَكَرِ شَٔيْءٍ مِّنْ عَمَلٍ دُنْيَوِيٍّ لَّيْسَ بِعَمَلٍ مُّجْتَمِعٍ: دُشْمَانِي دُخْدُكِي: لَٔنِي دُجُودِي
 كَمَعِي. هَوَجُودِي مَعَمَلِ سَبَدِي دُخْدُكِي. (AMS 440)

2 هَوَجُودِي شَٔيْءٍ كُفْرِي هَوَدُودِي شَٔيْءٍ كُجْدِي مَعَمَلِي دُجُودِي مَعَمَلِ هَوَجُودِي: هَوَدِي هَوَجُودِي شَٔيْءٍ كُفْرِي
 بَدِي دُجُودِي مَعَمَلِي هَوَجُودِي مَعَمَلِي. (AMS 431)

3 لَٔنُودِي لَٔنِي مَعَمَلِي: دُجُودِي دُجُودِي هَوَجُودِي: هَوَجُودِي هَوَجُودِي: هَوَجُودِي هَوَجُودِي هَوَجُودِي
 مَعَمَلِي: هَوَجُودِي لَٔنِي دُجُودِي هَوَجُودِي: دُجُودِي هَوَجُودِي لَٔنِي مَعَمَلِي. (AMS 437)

4 هَوَجُودِي دُجُودِي دُجُودِي دُجُودِي دُجُودِي. شَٔيْءٍ دُجُودِي دُجُودِي دُجُودِي. (2. Cor 5,5)

5 دُجُودِي دُجُودِي دُجُودِي دُجُودِي: هَوَجُودِي هَوَجُودِي: هَوَجُودِي هَوَجُودِي: هَوَجُودِي هَوَجُودِي
 (Jn 3,7)

6 هَوَجُودِي هَوَجُودِي هَوَجُودِي هَوَجُودِي: دُجُودِي هَوَجُودِي: هَوَجُودِي هَوَجُودِي: هَوَجُودِي هَوَجُودِي
 مَعَمَلِي: هَوَجُودِي هَوَجُودِي هَوَجُودِي هَوَجُودِي: هَوَجُودِي هَوَجُودِي: هَوَجُودِي هَوَجُودِي
 (Jn 17,6-7)

7 هَوَجُودِي هَوَجُودِي هَوَجُودِي هَوَجُودِي: دُجُودِي هَوَجُودِي: هَوَجُودِي هَوَجُودِي: هَوَجُودِي هَوَجُودِي
 دُجُودِي هَوَجُودِي: هَوَجُودِي هَوَجُودِي: هَوَجُودِي هَوَجُودِي: هَوَجُودِي هَوَجُودِي: هَوَجُودِي هَوَجُودِي
 (2. Tm 4,8)

8 كَمَعِي مَعَمَلِي هَوَجُودِي: هَوَجُودِي هَوَجُودِي: هَوَجُودِي هَوَجُودِي: هَوَجُودِي هَوَجُودِي: هَوَجُودِي هَوَجُودِي
 هَوَجُودِي هَوَجُودِي: هَوَجُودِي هَوَجُودِي: هَوَجُودِي هَوَجُودِي: هَوَجُودِي هَوَجُودِي: هَوَجُودِي هَوَجُودِي
 (MJ 8-9)

B. Add vowels and translate the following:

1 לַסֵּבֶל לְמַדְּךָ דְּסַחֲמֵךְ מִתְּהוֹדֶךָ לְהַחֲלִיךָ דְּאֵת אֶתְּ מִן חֲבֵרָהּ הִחֲלֵהּ. הִחֲלֵהּ דָּבָר לְ
מִתְּהוֹדֶךָ לְסַחֲמֵךְ חֵד לְהֵי אֶתְּ אֶתְּ סַחֲמֵךְ (BH, KdT 11) ❖

2 לַסֵּבֶל לְמַדְּךָ דְּסַחֲמֵךְ מִתְּהוֹדֶךָ לְהַחֲלִיךָ דְּאֵת אֶתְּ מִן חֲבֵרָהּ הִחֲלֵהּ. הִחֲלֵהּ דָּבָר לְ
מִתְּהוֹדֶךָ לְסַחֲמֵךְ חֵד לְהֵי אֶתְּ אֶתְּ סַחֲמֵךְ (BH, KdT 9f.) ❖

3 לַסֵּבֶל לְמַדְּךָ דְּסַחֲמֵךְ מִתְּהוֹדֶךָ לְהַחֲלִיךָ דְּאֵת אֶתְּ מִן חֲבֵרָהּ הִחֲלֵהּ. (KD 8)

Lesson 12

12. 1. II-ʾĀlāp Verbs

The paradigm for II-ʾĀlāp verbs is governed by a rule which states that the middle radical (glottal stop ʾĀlāp) is always silent (e.g. pf. pe. **سَأَلَ** šʿēl »to ask«), except in the act. part. m.sg., st.abs. **سَائِلٌ** šāʿel; and in the case of gemination, i.e. in the Paʿel-stem and the ʿEṭṭaʿal-stem, e.g. pf. pa. **سَأَّلَ** šāʿʿel and pf. ʿEṭṭa. **سَأَّلَسَ** ʿeštāʿal. Although the 2nd radical is not pronounced, it is nonetheless still written. Only verbs which take the /e-a/- conjugation belong to the II-ʾĀlāp class of verbs, (pf. With the thematic vowel /e/, impf. with /a/). Examples:

Pe. Pf. 3.m.sg. **سَأَلَ** šʿēl »he asked«

Pe. Impf. 3.m.sg. **يَسْأَلُ** nešʿal »he shall ask«

(cf. Pe. Impf. 3.m.sg. **يَكْتُوبُ** nektob)

Pe. Imp. m.sg. **سَأِّلْ** šʿal »ask!« (cf. Pe. Imp. m.sg. **كْتُوبْ** ktob).

The 3.f.sg. and 1.c.sg. perfect forms of the ʿEṭṭaʿel-stem require particular attention, since they differ substantially in ES and WS:

سَأَّلَتْ ʿeštʿēl »to decline«

ES, pf. 3.f.sg. **سَأَّلَتْ** ʿeštāʿlat; ES, pf. 1.c.sg. **سَأَّلْتُ** ʿeštāʿlet

(cf. pf. 3.f.sg. **سَأَّلَتْ** ʿetkatbat; pf. 1.c.sg. **سَأَّلْتُ** ʿetkatbet)

(/a/-vocalism, as in strong verbs.)

(WS, Pf. 3.f.sg. **سَأَّلَتْ** ʿeštʿʿlat; WS, Pf. 1.c.sg. **سَأَّلْتُ** ʿeštʿʿlet)

(/e/-vocalism, as in the other persons of strong verbs.).

The corresponding forms of the ʿEṭṭaʿal-stem are accordingly:

Pf. 3.f.sg. **سَأَّلَتْ** ʿettašʿlat (cf. Pf. 3.f.sg. **سَأَّلَتْ** ʿettaktbat)

Pf. 1.c.sg. **سَأَّلْتُ** ʿettašʿlet (cf. Pf. 1.c.sg. **سَأَّلْتُ** ʿettaktebt).

The Paradigm of II-’Ālaḫ verbs is as follows, taking **ʕl** š’ēl »to ask« (with the metathesis tš > št in ’Eṭpe. and ’Eṭpa.) as an example:

Perfect:

	P’al	’Aḫ’el	’Eṭp’el	’Eṭtaḫ’al
Sg.3.m.	ʕl š’ēl	ʕl ’aš’ēl	ʕl ’ešt’ēl	ʕl ’ettaš’al
3.f.	ʕl š’ēlat	ʕl ’aš’ēlat	ʕl (WS ʕl) ’ešta’lat (WS ’ešt’ē’lat)	ʕl ’ettaš’ēlat
2.m.	ʕl š’ēlt	ʕl ’aš’ēlt	ʕl ’ešt’ēlt	ʕl ’ettaš’alt
2.f.	ʕl š’ēlt’	ʕl ’aš’ēlt’	ʕl ’ešt’ēlt’	ʕl ’ettaš’alt’
1.c.	ʕl š’ēlet	ʕl ’aš’ēlet	ʕl (WS ʕl) ’ešta’let (WS ’ešt’ē’let)	ʕl ’ettaš’ēlet
Pl.3.m.	ʕl š’ēl ^w	ʕl ’aš’ēl ^w	ʕl ’ešt’ēl ^w	ʕl ’ettaš’al ^w
	ʕl š’ēlūn	ʕl ’aš’ēlūn	ʕl ’ešt’ēlūn	ʕl ’ettaš’alūn
3.f.	ʕl š’ēl ^y	ʕl ’aš’ēl ^y	ʕl ’ešt’ēl ^y	ʕl ’ettaš’al ^y
	ʕl š’ēlēn	ʕl ’aš’ēlēn	ʕl ’ešt’ēlēn	ʕl ’ettaš’alēn
2.m.	ʕl š’ēltōn	ʕl ’aš’ēltōn	ʕl ’ešt’ēltōn	ʕl ’ettaš’altōn
2.f.	ʕl š’ēltēn	ʕl ’aš’ēltēn	ʕl ’ešt’ēltēn	ʕl ’ettaš’altēn
1.c.	ʕl š’ēln	ʕl ’aš’ēln	ʕl ’ešt’ēln	ʕl ’ettaš’aln
	ʕl š’ēlnan	ʕl ’aš’ēlnan	ʕl ’ešt’ēlnan	ʕl ’ettaš’alnan

Imperfect:

	P'al	'Ap'el	'Etp'el	'Ettaṣ'al
Sg.3.m.	נִשְׁׁאֵל <i>neš'al</i>	נִשְׂאֵל <i>naš'ēl</i>	נִשְׁתְּׁאֵל <i>nešt'ēl</i>	נִשְׁתַּשְׁׁאֵל <i>nettaš'al</i>
3.f.	תִּשְׁׁאֵל <i>teš'al</i>	תִּשְׂאֵל <i>taš'ēl</i>	תִּשְׁתְּׁאֵל <i>tešt'ēl</i>	תִּשְׁתַּשְׁׁאֵל <i>tetaš'al</i>
2.m.	תִּשְׁׁאֵל <i>teš'al</i>	תִּשְׂאֵל <i>taš'ēl</i>	תִּשְׁתְּׁאֵל <i>tešt'ēl</i>	תִּשְׁתַּשְׁׁאֵל <i>tetaš'al</i>
2.f.	תִּשְׁׁאֵלִין <i>teš'alīn</i>	תִּשְׂאֵלִין <i>taš'ēlīn</i>	תִּשְׁתְּׁאֵלִין <i>tešta'līn</i>	תִּשְׁתַּשְׁׁאֵלִין <i>tetaš'alīn</i>
1.c.	עִשְׁׁׁאֵל <i>'eš'al</i>	עִשְׁׂאֵל <i>'aš'ēl</i>	עִשְׁתְּׁׁאֵל <i>'ešt'ēl</i>	עִשְׁתַּשְׁׁׁאֵל <i>'ettaš'al</i>
Pl.3.m.	נִשְׁׁאֵלִים <i>neš'alūn</i>	נִשְׂאֵלִים <i>naš'ēlūn</i>	נִשְׁתְּׁאֵלִים <i>nešta'lūn</i>	נִשְׁתַּשְׁׁאֵלִים <i>nettaš'ēlūn</i>
3.f.	נִשְׁׁאֵלָן <i>neš'alān</i>	נִשְׂאֵלָן <i>naš'ēlān</i>	נִשְׁתְּׁאֵלָן <i>nešta'lān</i>	נִשְׁתַּשְׁׁאֵלָן <i>nettaš'ēlān</i>
2.m.	נִשְׁׁאֵלִים <i>teš'alūn</i>	נִשְׂאֵלִים <i>taš'ēlūn</i>	נִשְׁתְּׁאֵלִים <i>tešta'lūn</i>	נִשְׁתַּשְׁׁאֵלִים <i>tetaš'ēlūn</i>
2.f.	נִשְׁׁאֵלָן <i>teš'alān</i>	נִשְׂאֵלָן <i>taš'ēlān</i>	נִשְׁתְּׁאֵלָן <i>tešta'lān</i>	נִשְׁתַּשְׁׁאֵלָן <i>tetaš'ēlān</i>
1.c.	נִשְׁׁאֵל <i>neš'al</i>	נִשְׂאֵל <i>naš'ēl</i>	נִשְׁתְּׁאֵל <i>nešt'ēl</i>	נִשְׁתַּשְׁׁאֵל <i>nettaš'al</i>

Imperative:

	P'al	'Ap'el	'Etp'el	'Ettaṣ'al
Sg.2.m.	שְׁׁאֵל <i>š'al</i>	שְׂאֵל <i>'aš'ēl</i>	שְׁתְּׁאֵל <i>'ešta'l</i>	שְׁתַּשְׁׁאֵל <i>'ettaš'al</i>
2.f.	שְׁׁאֵלִי <i>š'alī</i>	שְׂאֵלִי <i>'aš'ēlī</i>	שְׁתְּׁאֵלִי <i>'ešta'lī</i>	שְׁתַּשְׁׁאֵלִי <i>'ettaš'alī</i>
Pl.2.m.	שְׁׁאֵלִים <i>š'alīm</i>	שְׂאֵלִים <i>'aš'ēlīm</i>	שְׁתְּׁאֵלִים <i>'ešta'līm</i>	שְׁתַּשְׁׁאֵלִים <i>'ettaš'alīm</i>
	שְׁׁאֵלִין <i>š'alīn</i>	שְׂאֵלִין <i>'aš'ēlīn</i>	שְׁתְּׁאֵלִין <i>'ešta'līn</i>	שְׁתַּשְׁׁאֵלִין <i>'ettaš'alīn</i>
2.f.	שְׁׁאֵלִי <i>š'alī</i>	שְׂאֵלִי <i>'aš'ēlī</i>	שְׁתְּׁאֵלִי <i>'ešta'lī</i>	שְׁתַּשְׁׁאֵלִי <i>'ettaš'alī</i>
	שְׁׁאֵלָן <i>š'alēn</i>	שְׂאֵלָן <i>'aš'ēlēn</i>	שְׁתְּׁאֵלָן <i>'ešta'lēn</i>	שְׁתַּשְׁׁאֵלָן <i>'ettaš'alēn</i>

Participle:

P'al		'Aṭp'el	'Eṭp'el	'Ettaṭp'al
Act. Participle m.	שָׂדֵל <i>šā'el</i>	מֵשֵׁדֵל <i>maš'ēl</i>	מֵשֵׁדֵל <i>mešt'ēl</i>	מֵשֵׁדֵל <i>mettaš'al</i>
Act. Participle f.	שָׂדֵלָה <i>šā'lā</i>	מֵשֵׁדֵלָה <i>maš'ēlā</i>	מֵשֵׁדֵלָה <i>mešt'ēlā</i>	מֵשֵׁדֵלָה <i>mettaš'alā</i>
Pass. Participle m.	שָׂדֵל <i>šāl</i>	מֵשֵׁדֵל <i>maš'al</i>	—	—
Pass. Participle f.	שָׂדֵלָה <i>šālā</i>	מֵשֵׁדֵלָה <i>maš'alā</i>	—	—

Infinitive:

P'al	'Aṭp'el	'Eṭp'el	'Ettaṭp'al
מֵשֵׁדֵל <i>meš'al</i>	מֵשֵׁדֵלָה <i>maš'alā</i>	מֵשֵׁדֵלָה <i>mešt'alā</i>	מֵשֵׁדֵלָה <i>mettaš'alā</i>

12.2. II-w and II-y Verbs

Verbs of this class have a semivowel as the 2nd radical. The paradigm is shaped by the following factors:

1. The distinction between verbs with a etymological /w/ and those with a /y/ is largely dropped. Almost all verbs form the derived verb stems according to the same pattern as the II-y class (e.g. Pa''el **קָיַיֵם** *qayyem* »he erected«).
2. The 'Eṭp'el. and 'Ettaṭp'al stems are amalgamated. They build forms of the kind **עֲתַקִּים** *'ettqīm* (pf.), **נִתְקַיֵּם** *nettqīm* (impf.).

Remark:

- With the exception of **מָיַת** *mīt* »he died« (*√myt*), all verbs always exhibit /a/ vocalism in pf. pe. The forms of *√qwm* »to stand up« are as follows:
קָמָה *qām* (< **qawam*) »he stood up«
קָמְתָה *qāmat* »she stood up«
קָמְתָם *qāmt* »you stood up«, etc.
- By contrast, the root *√myt* »to die« generally builds the perfect with /ī/-vocalism:
מָיַת *mīt* »he died«
מָיַתָה *mītāt* »she died«
מָיַתְתָם *mītt* (< **mītt*) »you died« etc.
 However, forms with /ā/ are also known to have been used (**מָאָה** *māt*, **מָאָהָה** *mātāt*, etc.).
- With the exception of **שָׂם** *sām* »to put«, all verbs have /u/-vocalism in the impf. and imp. (they have been amalgamated with II-w verbs, and are built analogously to II-w verbs), e.g.

نقوم *nqūm* (< **n^eqwum*) »he shall stand up«

أقوم *'eqūm* »I shall stand up«

قوم *qūm* »stand up!«

The verb سَم *sām* (√*sym*) »he put« forms the impf. and imp. with /ī/:

يسم *nsīm* (< **n^esyīm*) »he shall put«

سم *sīm* »put!«.

- The basic form of the act. part. (m.sg., st.abs.) is built according to the type قائم *qā'em* »standing«, i.e. in the same way as the II-ʾĀlāp class (secondary glottal stop ʾĀlāp instead of a semivowel). Nonetheless, the forms with endings are قائمًا *qāymā*, قائمين *qāymīn*, etc.

The infinitive is قائمًا *maqām* »standing up«, مسمًا *msām* »putting«.

- The pf. ʾApʾel is built according to the type أقام *'aqīm* »he rose up«; the corresponding impf. is نقوم *nqīm* »he shall rise up « (in contrast to نكث *nakṭeḥ* for strong verbs!), and the imp. is اقم *'aqīm* »arise!«.
- Instead of distinguishing between ʾEṭpʾel and ʾEṭpāʾal, only a single, uniformly built T-stem is attested:

أعتق *'ettqīm* (< **'ettqīm*) »he was constituted« (Pf.)

يُعتق *nettqīm* »he/it shall be constituted« (Impf.)

عُتق *mettqīm* »constituted« (Part.) and

معتقًا *mettaqāmū* »constituting« (Inf.).

- Paʾʾel and ʾEṭpāʾal take the strong forms. Most verbs always have a geminate /yy/, e.g. قايىم *qayyem*, أعتق *'ettqayyam*. Nonetheless, some verbs have a geminate /ww/, e.g. تآوى *tawweš* »he dirtied«.
- In most lexicons, II-w/y verbs are listed together under K₁-w-K₃ (K_{1/3} = 1st/ 3rd root consonant). (Only Brockelmann (1928) distinguishes between II-w and II-y according to the form of the imp. pe., and lists verbs of this class under either K₁-w-K₃ or K₁-y-K₃. However, he presents them orthographically according to the perfect form as K₁-K₃ without a 2nd radical.)

The paradigm for II-w/y verbs is as follows, taking **قَامَ** *qām* »to stand up« and **مَاتَ** *mīt* »to die« as examples:

Perfect:

	P'al		'Aṭ'el	'Eṭp'el = 'Eṭṭap'al
Sg.3.m.	قَامَ <i>qām</i>	مَاتَ <i>mīt</i>	قَامَ <i>'aqīm</i> □	قَامَ <i>'ettqīm</i> □
3.f.	قَامَتْ <i>qāmat</i> □	مَاتَتْ <i>mītat</i> □	قَامَتْ <i>'aqīmat</i> □	قَامَتْ <i>'ettqīmat</i> □
2.m.	قَامَ <i>qāmt</i> □	مَاتَ <i>mītt</i>	قَامَ <i>'aqīmt</i> □	قَامَ <i>'ettqīmt</i> □
2.f.	قَامَتْ <i>qāmt^y</i> □	مَاتَتْ <i>mītt^y</i>	قَامَتْ <i>'aqīmt^y</i> □	قَامَتْ <i>'ettqīmt^y</i> □
1.c.	قَامَتِ <i>qāmet</i> □	مَاتَتِ <i>mītet</i> □	قَامَتِ <i>'aqīmet</i>	قَامَتِ <i>'ettqīmet</i>
Pl.3.m.	قَامُوا <i>qām^w</i>	مَاتُوا <i>mīt^w</i>	قَامُوا <i>'aqīm^w</i> □	قَامُوا <i>'ettqīm^w</i> □
3.f.	قَامْنَ <i>qām^y</i>	مَاتْنَ <i>mīt^y</i>	قَامْنَ <i>'aqīm^y</i> □	قَامْنَ <i>'ettqīm^y</i> □
2.m.	قَامُوا <i>qāmtōn</i>	مَاتُوا <i>mīttōn</i>	قَامُوا <i>'aqīmtōn</i> □	قَامُوا <i>'ettqīmtōn</i> □
2.f.	قَامْنَ <i>qāmtēn</i>	مَاتْنَ <i>mīttēn</i>	قَامْنَ <i>'aqīmtēn</i> □	قَامْنَ <i>'ettqīmtēn</i> □
1.c.	قَامُوا <i>qāmn</i>	مَاتُوا <i>mītn</i>	قَامُوا <i>'aqīmn</i> □	قَامُوا <i>'ettqīmn</i> □
	قَامُوا <i>qāmnan</i> □	مَاتُوا <i>mītnan</i>	قَامُوا <i>'aqīmnan</i>	قَامُوا <i>'ettqīmnan</i> □

Imperfect:

	P'al		'Ap'el	'Etp'el = 'Ettap'al
Sg.3.m.	נָקֻם nqūm	נְסִים nsīm	נִקְיָם nqīm	נִתְקַיֵּם nettqīm□
3.f.	נָקֻמָּה tqūm	נְסִימָה tsīm	נִקְיָמָה tqīm	נִתְקַיֵּמָה tetqīm□
2.m.	נָקֻמָּה tqūm	נְסִימָה tsīm	נִקְיָמָה tqīm	נִתְקַיֵּמָה tetqīm□
2.f.	נָקֻמִּי tqūmīn	נְסִימִי tsīmīn	נִקְיָמִי tqīmīn	נִתְקַיֵּמִי tetqīmīn□
1.c.	נָקֻם 'eqūm□	נְסִים 'esīm	נִקְיָם 'aqīm □	נִתְקַיֵּם 'ettqīm□
Pl.3.m.	נָקֻמִּים nqūmūn	נְסִימִים nsīmūn	נִקְיָמִים nqīmūn	נִתְקַיֵּמִים nettqīmūn□
3.f.	נָקֻמַּיִם nqūmān	נְסִימַיִם nsīmān	נִקְיָמַיִם nqīmān	נִתְקַיֵּמַיִם nettqīmān□
2.m.	נָקֻמִּים tqūmūn	נְסִימִים tsīmūn	נִקְיָמִים tqīmūn	נִתְקַיֵּמִים tetqīmūn□
2.f.	נָקֻמַּיִם tqūmān	נְסִימַיִם tsīmān	נִקְיָמַיִם tqīmān	נִתְקַיֵּמַיִם tetqīmān□
1.c.	נָקֻם nqūm □	נְסִים nsīm □	נִקְיָם nqīm □	נִתְקַיֵּם nettqīm□

Imperative:

	P'al		'Ap'el	'Etp'el = 'Ettap'al
Sg.2.m.	נָקֻם qūm	נְסִים sīm	נִקְיָם 'aqīm	נִתְקַיֵּם 'ettqīm□
2.f.	נָקֻמִּי qūm ^y □	נְסִימִי sīm ^y □	נִקְיָמִי 'aqīm ^y □	נִתְקַיֵּמִי 'ettqīm ^y □
Pl.2.m.	נָקֻמוּ qūm ^w □	נְסִימוּ sīm ^w □	נִקְיָמוּ 'aqīm ^w □	נִתְקַיֵּמוּ 'ettqīm ^w □
2.f.	נָקֻמִּי qūmēn□	נְסִימִי sīmēn	נִקְיָמִי 'aqīmēn	נִתְקַיֵּמִי 'ettqīmēn

Participle:

	P'al		'Aṭ'el	'Eṭp'el = 'Ettaṭ'al
Partizip Akt. m.	قَدْ عَلِمَ qā'em□	سَدْ عَلِمَ sā'em	مَقَامَ mqām□	مَتَّقَامَ mettqām□
Partizip Akt. f.	قَدْ عَلِمَتْ qāymā□	سَدْ عَلِمَتْ sāymā□	مَقَامًا mqāmā□	مَتَّقَامًا mettqāmā□
Partizip Pass. m.	قَامَ qām□	سَامَ sām□	مَقَامَ mqām□	—
Partizip Pass. f.	قَامَتْ qāmā□	سَامَتْ sāmā□	مَقَامًا mqāmā□	—

Infinitive:

P'al		'Aṭ'el	'Eṭp'el = 'Ettaṭ'al
مَقَامٌ mqām□	مَسَامٌ msām□	مَقَامُ mqāmū□	مَتَّقَامُ mettqāmū□

12. 3. II=III Verbs (mediae geminatae)

In verbs of this class, the 2nd and 3rd radicals are identical. Put otherwise: they have a geminate 2nd radical.; e.g. √bzz »to plunder« (structure: K₁-K₂-K₂). The paradigm of these verbs exhibits several peculiarities. The three most important rules are as follows:

1. The gemination of the 2nd = 3rd radical which one would normally expect only occurs in the perfect (1.c.sg and 3.f.sg) and the act. part. P'al, and is in these cases only partially implemented (e.g. بَزَزْتُ bezzet' »I plundered«). At the beginning of syllables and words, gemination is simplified, e.g. بَز baz < *bazz »he plundered«, بَزْتَ bazt »you plundered«.
2. Following preformatives (impf. inf. pe, 'Aṭ., 'Ettaṭ.), the 1st radical is geminate instead of the 2nd. The forms are exactly the same as they would be if formed from the I-n root, e.g. impf. pe. impf. نَبَّزْ nabboz (accordingly, the imp. is بَزْ boz); 'Aṭ. Pf. أَبَّزْ 'abbez, impf. نَابَّزْ nabbez, imp. أَبَّزْ 'abbez.
3. The Part. Pass. Pe. as well as 'Eṭp'el, Pa'al and 'Eṭpa'al are built regularly ("strong"): بَزَّزْ bzīz, نَبَّزَّزْ 'etbzez, بَزَّزَّزْ bazzez, نَبَّزَّزَّزْ 'etbazzaz.

Remarks:

- The impf. pe. conforms – depending on the thematic vowel – to the types نَبَّزْ nabboz »he shall plunder« (or نَبَّزَّزْ nerraz »he shall desire«), with the gemination of the 1st radical as in the class I-n. Analogously, the imp. pe. is :
بَزْ boz »plunder!«
نَبَّزْ nabboz »desire!«.

- The basic form of the part. akt. pe. is built according to the type **بَازَ** *bā'ez* »plundering«, i.e. analogously to the classa II-’Ālaṗ or II-w/y. However, the forms with endings are as follows:

بَازَا *bāzā*

بَازِينَ *bāzīn*, etc.

The paradigm of II=III verbs is as follows, taking **بَازَ** *baz* »to plunder« and **رَاغَ** *raḡ* »to desire« as examples:

	P'al		'Ap'el	'Eṭp'el
Sg.3.m.	بَازَ <i>baz</i>	رَاغَ <i>raḡ</i> □	بَازَ 'abbaz□	بَازَ 'eṭbbez
3.f.	بَازَتْ <i>bezzat</i> □	رَاغَتْ <i>reggat</i> □	بَازَتْ 'abbzat□	بَازَتْ 'eṭbazzat
2.m.	بَازْتَ <i>bazt</i>	رَاغْتَ <i>raḡt</i>	بَازْتَ 'abbzet□	بَازْتَ 'eṭbbezt
2.f.	بَازْتِ <i>bazt^y</i>	رَاغْتِ <i>raḡt^y</i>	بَازْتِ 'abbzet ^y □	بَازْتِ 'eṭbbezt ^y
1.c.	بَازَتِ <i>bezzet</i>	رَاغَتِ <i>regget</i> □	بَازَتِ 'abbzet□	بَازَتِ 'eṭbazzet
Pl.3.m.	بَازُوا <i>baz^w</i> □	رَاغُوا <i>raḡ^w</i> □	بَازُوا 'abbaz ^w □	بَازُوا 'eṭbbez ^w
3.f.	بَازْنَ <i>baz^y</i> □	رَاغْنَ <i>raḡ^y</i> □	بَازْنَ 'abbaz ^y □	بَازْنَ 'eṭbbez ^y
2.m.	بَازْتُونُ <i>baztōn</i>	رَاغْتُونُ <i>raḡtōn</i> □	بَازْتُونُ 'abbetzōn□	بَازْتُونُ 'eṭbbeztōn
2.f.	بَازْتَيْنُ <i>baztēn</i>	رَاغْتَيْنُ <i>raḡtēn</i> □	بَازْتَيْنُ 'abbetzēn□	بَازْتَيْنُ 'eṭbbeztēn
1.c.	بَازْنِ <i>bazn</i> □	رَاغْنِ <i>raḡn</i>	بَازْنِ 'abbegn	بَازْنِ 'eṭbbezn

Imperfect:

P'al			'Aṗ'el	'Eṭp'el
Sg.3.m.	يَنْه, nebboz	يَذِب, nerraḡ	يَنْو, nabbez□	يَنْتو, neṭbzez
3.f.	يَنْه, tebboz	يَذِب, terraḡ	يَنْو, tabbez	يَنْتو, teṭbzez
2.m.	يَنْه, tebboz	يَذِب, terraḡ	يَنْو, tabbez	يَنْتو, teṭbzez
2.f.	يَنْتو, tebbzīn	يَذِب, terrḡīn	يَنْتو, tabbzīn	يَنْتو, teṭbazzīn
1.c.	يَنْه, 'ebboz□	يَذِب, 'erraḡ□	يَنْو, 'abbez□	يَنْتو, 'eṭbzez□
Pl.3.m.	يَنْه, nebbzūn	يَذِب, nerrḡūn	يَنْو, nabbzūn□	يَنْتو, neṭbazzūn
3.f.	يَنْتو, nebbzān	يَذِب, nerrḡān	يَنْتو, nabbzān□	يَنْتو, neṭbazzān
2.m.	يَنْه, tebbzūn	يَذِب, terrḡūn	يَنْو, tabbzūn□	يَنْتو, teṭbazzūn
2.f.	يَنْتو, tebbzān	يَذِب, terrḡān□	يَنْتو, tabbzān□	يَنْتو, teṭbazzān
1.c.	يَنْه, nebboz□	يَذِب, nerraḡ□	يَنْو, nabbez□	يَنْتو, neṭbzez□

Imperative:

P'al			'Aṗ'el	'Eṭp'el
Sg.2.m.	ه, boz	ذِب, raḡ□	يَنْو, 'abbez□	يَنْتو, 'eṭbaz
2.f.	ه, boz'□	ذِب, raḡ'□	يَنْو, 'abbez'□	يَنْتو, 'eṭbaz'□
Pl.2.m.	ه, boz ^w	ذِب, raḡ ^w	يَنْو, 'abbez ^w	يَنْتو, 'eṭbaz ^w
2.f.	ه, bozēn□	ذِب, raḡēn□	يَنْتو, 'abbezēn□	يَنْتو, 'eṭbazzēn□

Participles:

	P'al		'Aṭp'el	'Eṭp'el
Partizip Akt. m.	כָּיֵי ☐ bā'ez	רָעֵי ☐ rā'eḡ	מַבְבֵּזִי ☐ mabbbez	מַעְבְּבֵזִי ☐ meṭbbez
Partizip Akt. f.	כָּיָא ☐ bāzā	רָעָא ☐ rāḡā	מַבְבְּזָא ☐ mabbzā	מַעְבְּבָזָא ☐ meṭbazzā
Partizip Pass. m.	בְּזִיז ☐ bzīz	רְגִיג ☐ rḡīḡ	מַבְבָּז ☐ mabbaz	—
Partizip Pass. f.	בְּזִיזָא ☐ bzīzā	רְגִיגָא ☐ rḡīḡā	מַבְבְּזָא ☐ mabbzā	—

Infinitive:

P'al		'Aṭp'el	'Eṭp'el
מַבְבֵּז ☐ mebbaz	מַעְבְּבֵז ☐ merrag	מַבְבָּז ☐ mabbāzū	מַעְבְּבָז ☐ meṭbāzū

12. 4. II-h Verbs

Verbs with /h/ as their 2nd radical build regular forms. Forms with an /h/ which is not pronounced are also attested, though they are rare, e.g.

Imp. 'Eṭpe. m.sg. **חַדְּרָא** < 'ezda^hr (instead of: *'ezdahr) »Beware!« (√zhr)

Imp. 'Eṭpe. m.pl. **חַדְּרָא** 'ezda^hr^w »Beware!« (Mk 8,15); cf. by contrast the regularly built pf.

'Eṭpe. **חִדְּרָא** 'ezdahr.

12. 5. Vocabulary

A. then	חַדְּרָא ☐ hāyḏēn	openly	בְּרִיחָא ☐ barrānā'īt
simply	פְּשִׁטָּא ☐ pšīṭā'īt	shout	קָרָא ☐ qārā
sweet	חַלְיָא ☐ ḥalyā	sadness	אֶקְרָא ☐ 'āqtā
what?	מָאנָא ☐ mānāw	tear	דְּמָא ☐ dem'tā
As soon as	מָא ד- ☐ mā d-	(pl.	דְּמָא ☐ dem'ē
speech	שְׂוָדָא ☐ swādā	sorrow	עֵבְלָא ☐ 'ēblā
between	בֵּינָא ☐ baynā	possessions	קִנְיָנָא ☐ qenyānā
promise	שְׁוֹדָא ☐ šūwdāyā	fishing	שְׂרָדָא ☐ šāyyadā
revered	רְבִירָא ☐ yāqqirā	outward	בְּרִיחָא ☐ barrāyā
departure	פְּרִשָּׁא ☐ puršānā	snare	פְּהָא ☐ pahhā
impiety	רוּשָׁא ☐ ruš'ā	bait	לֶקְרָא ☐ leqtā

Pe. to die	<i>nmōt</i> مَموتَ / mīt مِميتَ
Pa. to dwell	<i>nḍayyar</i> نَضَيَّارَ / dayyar دَضَيَّارَ
'Aḫ. to give permission	<i>nappes</i> نَافِسَ / 'appes أَافِسَ
Pe. to think	<i>nermē</i> نَرَمَ / rnā رَنَ
'Aḫ. to annoy	<i>na'īq</i> نَافِقَ / 'a'īq أَافِقَ
'Eṭpa. to pray	<i>netkaššāp</i> نَتَكَشَّافَ / 'etkaššāp أَتَكَشَّافَ
Pe. to judge	<i>nḍōn</i> نَضُونَ / dân دَنَ
Pe. to be moved	<i>nzō'</i> نَزَوَ / zā زَ
Pe. to look	<i>nḥōr</i> نَحَوَ / ḥār هَارَ
Pe. to hunt	<i>nšōd</i> نَشَوَدَ / šād شَادَ
'Eṭpe. to rest	<i>nettnīḥ</i> نَتْنِيحَ / 'ettnīḥ أَتْنِيحَ
Pe. to ask	<i>neš'al</i> نَشَالَ / š'āl شَالَ
Pe. to help (a-o)	<i>ne'dor</i> نَعْدَوَ / 'dar دَارَ
Pe. to remain	<i>nṗoš</i> نَفَوْشَ / pāš پَافَ
Pe. to stand up	<i>nqūm</i> نَقُمَ / qām قَامَ
Pe. to see	<i>nehzē</i> نَهَزَ / ḥzā هَزَ
Pe. to desire	<i>nerraḡ</i> نَرَاغَ / raḡ رَاغَ
Pe. to scatter (a-o)	<i>nebdor</i> نَعْدَوَ / bdar دَارَ

[illegible]

Lesson 13

13.1. III-y Verbs (including III-w and III-ʿĀlāp)

In Syriac, verbs with an etymological /w/ or /ʿ/ as 3rd radical have fallen together with class III-y verbs. (Only very few III-ʿĀlāp verbs moved into the *tertia infirmæ* class of verbs; these are built as strong verbs, like √by' with: Pa. Pf. ܒܝܬܝܬ *bayya'* »he consoled«, ܒܝܬܝܬܐ *bayya't* »she consoled«, etc. and

Pa. Impf. ܒܝܬܝܬܐ *nbayya'* »he shall console« (with final /a/ sound).

The Perfect:

- Almost all III-y verbs in the pf. pe. have the thematic vowel /ā/, e.g. ܓܠܐ *glā* < **galay(a)* »he revealed« and ܪܡܐ *rmā* »he threw« (transitive form); only a handful of verbs take /ī/, e.g. ܫܕܝܐ *ḥdī* < **ḥadiy* »he rejoiced« (intransitive form.), and in these cases, the form with /ā/ is also attested, e.g. ܫܕܝܐ *ḥdā* »he rejoiced«.
- The 3.m.sg. perfect forms of all derived verb stems end in -ī, e.g. ܓܠܝܐ *gallī* (Pa. Pf. 3.m.sg.), ܐܬܓܠܝܐ *'etgallī* (ʿEtpa. Pf. 3.m.sg.).
- The 3.m.pl. perfect forms of all derived verb stems end in -īw < **iyū* (e.g.. Pa. ܓܠܝܐ *gallīw*).

The Imperfect:

- The Impf. Pe. of both transitive and intransitive verbs ends in -ē, e.g.
ܢܓܠܝܐ *neglē* »he shall reveal«
ܢܪܡܝܐ *nermē* »he shall throw«
ܢܫܕܝܐ *neḥdē* »he shall rejoice«.
- As such, the distinction between transitive and intransitive verbs no longer holds in the imperfect, or for the derived verb forms. For this reason, the tables below continue the paradigm for the imperfect and the derived stems with ܢܓܠܝܐ *neglē* »he shall reveal«.

The Imperative:

- The imp. pe. m.sg. of almost all verbs ends in -ī, e.g. ܓܠܝܐ *glī* »reveal!« (transitive) or ܫܕܝܐ *ḥdī* »rejoice!« (intransitive); only ܒܫܝܐ *īmay* »swear!« (as well as ܒܝܡܝܐ *īmī* (√ymy), likewise I-y) and ܐܫܝܐ *'eštay* »drink!« (√šty) exhibit the /a/-vocalism typical of intransitive verbs. (√šty builds the perfect and imperative forms with a prosthetic vowel (→ 2. 3.): pf. ܐܫܝܐ *'eštī* < **štī*, Imp. ܐܫܝܐ *'eštay* < **štay*).
- In ES, the imp. ʿEtpa. m.sg. sometimes takes the form ܐܬܓܠܝܐ *'etga^{py}* (sic!) (analogous to strong verbs (cf. ܐܬܡܝܬܐ *'etkatb*); the 1st radical undergoes L-vocalisation, and a double Jōd written at the end). In WS, by contrast, it is usually ܐܬܓܠܝܐ *'etglay* (though sometimes also ܐܬܓܠܝܐ *'etgal^p*).
- In all other derived stems (except ʿEtpa.), the imp. m.sg. ends in -ā, e.g. Pa. ܓܠܠܐ *gallā*.
- The f.sg., m.pl. and f.pl. imperative forms have the same ending in all stems:
f.sg. -āy (< **-ayi*), e.g. Pe. ܓܠܝܐ *glāy*, etc.;
m.pl. -āw (WS -aw), e.g. Pe. ܓܠܠܐ *glāw*, etc.;
f.pl. -āyēn, e.g. Pe. ܓܠܝܐ *glāyēn*, etc.

Note:

The paradigm of III-y verbs, e.g. ܓܠܐ (*glā* (√*gly*) »to reveal« deviates significantly from the paradigm of strong verbs. The most important rules are:

1. In a few cases, the 3rd radical in the paradigm takes the normal form of the consonant /y/, examples:

Pe. Pf. 2.m.sg. ܓܠܝܬ *glayt* »you revealed«

Pe. Pf. 3.f.pl. ܓܠܝܬ *glay* »they revealed«

Pe. Impf. 3.f.pl. ܓܠܝܬܝܢ *neḡlyān* »they shall reveal«

Pe. Imp. f.sg. ܓܠܝܬ *glāy* »reveal!«

Pa. Part. Pass. ܡܓܠܝܐ *mḡallay* »to be revealed«

ʿAḇ. Part. Pass. ܡܓܠܝܐ *maḡlay* »to be revealed«

2. In the majority of forms, however, there is only a vowel reflex of the 3rd radical. Examples:

*aya > ā in Pe. Pf. 3.m.sg. ܓܠܐ *glā* < *galaya

*ey > ē (WS -ī) in Pe. Pf. 1.sg. ܓܠܝܬ *glēt* (WS ܓܠܝܬ *glīt*)

in Pe. Impf. 3.m.sg. ܓܠܝܬ *neḡlē*

*ayū > āw in Pe. Pf. 3.m.pl. ܓܠܐܘ *glāw*²⁷ (WS ܓܠܐܘ *glaw*)

*iyū > īw in Pa. Pf. 3.m.pl. ܓܠܝܐ *gallīw*

*ayūn > ōn (WS -ūn) in Pe. Impf. 3.m.pl. ܓܠܝܬܝܢ *neḡlōn* (WS ܓܠܝܬܝܢ *neḡlūn*)

*ayīn > ēn in Pe. Part. Akt. m.pl., St. abs. ܓܠܝܢ *gālēn*

*iy > ī in Pa. Pf. ܓܠܝܬ *gallī*

According to the developments of the Syriac language discussed above, the following rules of thumb can be applied: all forms which end in -ūn or -īn in the paradigm of strong verbs take the ending -ōn (WS -ūn) or -ēn in class III-y. In other words: the /ō/- or /ē/- vocalism of such word forms can be taken to indicate the presence of an III-y root.

Furthermore, the paradigm is characterized by numerous analogous approximations.

²⁷ In addition to the type ܓܠܐܘ *glāw* (WS ܓܠܐܘ *glaw*) »they revealed«, the extended forms ܓܠܐܘܢ *glāwūn* and ܓܠܐܘܢ *glā'ūn* »they revealed« are also attested.

The paradigm for III-y verbs is as follows, taking **גָּלַהּ** *glā* »to reveal« and **הִדְיָהּ** *hđī* »to rejoice« as examples:

Perfect:

	P'al		Pa"el	'Ap'el	'Etp'el	'Etpa"al
Sg.3.m.	גָּלַהּ <i>glā</i>	הִדְיָהּ <i>hđī</i>	גָּלִי <i>gallī</i>	אָגַלְתִּי <i>'aḡlī</i> □	אֶתְגַּלֵּי <i>'etglī</i>	אֶתְגַּלִּי <i>'etgallī</i>
3.f.	גָּלְתָּ <i>glāt</i>	הִדְיָתְךָ <i>hedyat</i> □	גָּלְיָתְךָ <i>gallyat</i>	אָגַלְיָתְךָ <i>'aḡlyat</i>	אֶתְגַּלְיָתְךָ <i>'etgalyat</i> □	אֶתְגַּלְיָתְךָ <i>'etgallyat</i>
2.m.	גָּלַיְתָּ <i>glayt</i>	הִדְיִיתְךָ <i>hđīt</i>	גָּלִיתְךָ <i>gallīt</i>	אָגַלְיִיתְךָ <i>'aḡlīt</i> □	אֶתְגַּלְיִיתְךָ <i>'etglīt</i> □	אֶתְגַּלְיִיתְךָ <i>'etgallīt</i>
2.f.	גָּלַיְתְּ <i>glayt</i> □	הִדְיִיתְּ <i>hđīt</i> ^y	גָּלִיתְּ <i>gallīt</i> □	אָגַלְיִיתְּ <i>'aḡlīt</i> □	אֶתְגַּלְיִיתְּ <i>'etglīt</i> □	אֶתְגַּלְיִיתְּ <i>'etgallīt</i> ^y
1.c.	גָּלְתִּי <i>glēt</i>	הִדְיִיתִי <i>hđīt</i> □	גָּלִיתִי <i>gallīt</i>	אָגַלְתִּי <i>'aḡlīt</i>	אֶתְגַּלְתִּי <i>'etglīt</i> □	אֶתְגַּלְתִּי <i>'etgallīt</i>
Pl.3.m.	גָּלְוּ <i>glāw</i>	הִדְיֻוּ <i>hđiw</i> □	גָּלְיוּ <i>galliw</i>	אָגַלְיוּ <i>'aḡliw</i> □	אֶתְגַּלְיוּ <i>'etgliw</i>	אֶתְגַּלְיוּ <i>'etgalliw</i>
3.f.	גָּלְתִּי <i>glay</i>	הִדְיִי <i>hđī</i>	גָּלִי <i>gallī</i>	אָגַלְתִּי <i>'aḡlī</i> □	אֶתְגַּלְתִּי <i>'etglī</i> □	אֶתְגַּלְתִּי <i>'etgallī</i>
2.m.	גָּלְתֻם <i>glaytōn</i>	הִדְיֻתְּם <i>hđītōn</i> □	גָּלְתֻם <i>gallītōn</i>	אָגַלְתֻם <i>'aḡlītōn</i>	אֶתְגַּלְתֻם <i>'etglītōn</i>	אֶתְגַּלְתֻם <i>'etgallītōn</i>
2.f.	גָּלְתֶּנּוּ <i>glaytēn</i>	הִדְיֶתְּנָהּ <i>hđītēn</i> □	גָּלְתֶּנּוּ <i>gallītēn</i>	אָגַלְתֶּנּוּ <i>'aḡlītēn</i>	אֶתְגַּלְתֶּנּוּ <i>'etglītēn</i>	אֶתְגַּלְתֶּנּוּ <i>'etgallītēn</i> □
1.c.	גָּלְנוּ <i>glayn</i>	הִדְיִנָּה <i>hđīn</i>	גָּלְנוּ <i>gallīn</i>	אָגַלְנוּ <i>'aḡlīn</i>	אֶתְגַּלְנוּ <i>'etglīn</i>	אֶתְגַּלְנוּ <i>'etgallīn</i>

Imperfect:

	P'al	Pa"el	'Ap'el	'Etp'el	'Etpa"al
Sg.3.m.	יִגְלֶה <i>neḡlē</i> □	יִגְלֶה <i>nḡallē</i> □	יִגְלֶה <i>naḡlē</i> □	יִתְגַּלֶּה <i>netglē</i>	יִתְגַּלֶּה <i>netgallē</i>
3.f.	יִתְגַּלֶּה <i>teḡlē</i> □	יִתְגַּלֶּה <i>tḡallē</i> □	יִתְגַּלֶּה <i>taglē</i> □	יִתְגַּלֶּה <i>tetglē</i>	יִתְגַּלֶּה <i>tetgallē</i>
2.m.	יִתְגַּלֶּה <i>teḡlē</i> □	יִתְגַּלֶּה <i>tḡallē</i> □	יִתְגַּלֶּה <i>taglē</i> □	יִתְגַּלֶּה <i>tetglē</i>	יִתְגַּלֶּה <i>tetgallē</i>
2.f.	יִתְגַּלֶּה <i>teḡlēn</i> □	יִתְגַּלֶּה <i>tḡallēn</i> □	יִתְגַּלֶּה <i>taglēn</i> □	יִתְגַּלֶּה <i>tetglēn</i>	יִתְגַּלֶּה <i>tetgallēn</i>
1.c.	יִגְלֶה <i>'eḡlē</i> □	יִגְלֶה <i>'eḡallē</i> □	יִגְלֶה <i>'aḡlē</i>	יִתְגַּלֶּה <i>'etglē</i> □	יִתְגַּלֶּה <i>'etgallē</i> □

Pl.3.m.	ܢܝܓܠܐܢ neḡlōn□	ܢܝܓܠܐܢ nḡallōn □	ܢܝܓܠܐܢ naḡlōn □	ܢܝܓܠܐܢ netḡlōn	ܢܝܓܠܐܢ netḡallōn
3.f.	ܢܝܓܠܐܢ neḡlyān□	ܢܝܓܠܐܢ nḡallyān □	ܢܝܓܠܐܢ naḡlyān □	ܢܝܓܠܐܢ netḡalyān□	ܢܝܓܠܐܢ netḡallyān
2.m.	ܬܝܓܠܐܢ teḡlōn□	ܬܝܓܠܐܢ tḡallōn □	ܬܝܓܠܐܢ taḡlōn □	ܬܝܓܠܐܢ tetḡalōn	ܬܝܓܠܐܢ tetḡallōn
2.f.	ܬܝܓܠܐܢ teḡlyān□	ܬܝܓܠܐܢ tḡallyān □	ܬܝܓܠܐܢ taḡlyān □	ܬܝܓܠܐܢ tetḡalyān□	ܬܝܓܠܐܢ tetḡallyān
1.c.	ܢܝܓܠܐܢ neḡlē□	ܢܝܓܠܐܢ nḡallē	ܢܝܓܠܐܢ naḡlē	ܢܝܓܠܐܢ netḡlē□	ܢܝܓܠܐܢ netḡallē□

Imperative:

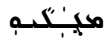
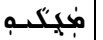
	P'al	Pa"el	'Aṗ'el	'Eṭp'el	'Eṭpa"al
Sg.2.m.	ܓܠܐ glā□	ܓܠܐ gallā □	ܓܠܐ 'aḡlā □	ܓܠܐ ²⁸ 'etḡlay	ܓܠܐ 'etḡallā
2.f.	ܓܠܐ glay□	ܓܠܐ gallāy	ܓܠܐ 'aḡlāy □	ܓܠܐ 'etḡlāy□	ܓܠܐ 'etḡallāy□
Pl.2.m.	ܓܠܐܘ glāw□	ܓܠܐܘ gallāw □	ܓܠܐܘ 'aḡlāw □	ܓܠܐܘ 'etḡlāw	ܓܠܐܘ 'etḡallāw
2.f.	ܓܠܐܝܢ glāyēn	ܓܠܐܝܢ gallāyēn	ܓܠܐܝܢ 'aḡlāyēn □	ܓܠܐܝܢ 'etḡlāyēn□	ܓܠܐܝܢ 'etḡallāyēn□

Participles:

	P'al	Pa"el	'Aṗ'el	'Eṭp'el	'Eṭpa"al
Partizip Akt. m.	ܓܠܐܝܢ gālē □	ܓܠܐܝܢ mḡallē □	ܓܠܐܝܢ maḡlē □	ܓܠܐܝܢ metḡlē□	ܓܠܐܝܢ metḡallē□
Partizip Akt. f.	ܓܠܐܝܢ gālyā	ܓܠܐܝܢ mḡallyā □	ܓܠܐܝܢ maḡlyā □	ܓܠܐܝܢ metḡalyā□	ܓܠܐܝܢ metḡallyā□
Partizip Pass. m.	ܓܠܐ glē □	ܓܠܐܝܢ mḡallay □	ܓܠܐܝܢ maḡlay □	—	—
Partizip Pass. f.	ܓܠܐܝܢ galyā	ܓܠܐܝܢ mḡallyā □	ܓܠܐܝܢ maḡlyā □	— □	— □

²⁸ ES also knows the form **ܓܠܐܝܢ** 'etḡal^{py}.

Infinitive:

P'al	Pa''el	'Aṗ'el	'Eṭp'el	'Eṭpa''al
 <i>meḡlā</i> □	 <i>māḡallāyū</i> □	 <i>maḡlāyū</i> □	 <i>meṭḡlāyū</i> □	 <i>meṭḡallāyū</i> □

13. 2. III-y Verbs with Object Suffixes

The attachment of object suffixes to weak verbs is straightforward, with the exception of the class III-. For III-y verbs with suffixes, the following characteristics should be noted:

- Verb forms ending on a consonant are attached to suffixes in the same way as strong verbs, e.g.
 Pf. Pe. 3.f.sg.  *rmātāḡh* »she threw him / it« (cf. Pf. Pe. 3.f.sg.  *ktābtāḡh*).
 As a result, the Pf. Pa. / 'Aṗ. 3.f.sg. has the same form prior to a suffix as it has without a suffix, e.g.
 Pa.  *rammyatāḡh* »she threw him« (in contrast to  *kattebtāḡh*).
- The following applies for verb forms ending with a vowel:
 - ā remains unchanged, e.g.
 Pf. Pe.  *rmān* »he threw me «
 Inf. Pe. (vor -kōn/kēn)  *mermāḡkōn*
 - The forms with -y-, e.g.
 Pf. Pa. 3.m.sg.  *rammyān* (except before -kōn/kēn).
 Inf. Pe., e.g.  *mermyān*.
- The following applies for verb forms ending with a diphthong:
 - āw [WS -aw] (Pf. Pe. 3.m.pl., Imp. m.pl.) > -a'ū- (more rarely: -awu-)
 *rma'ūy* »they threw him« / »throw him!«
 -īw (Pf. Pa. 3.m.pl.) > -yū-
 *rammyūn* »they threw me«
 -ay (Pf. Pe. 3.f.pl.) > -ayā-
 *rmayān* »they threw me «
 -āy (Imp. Pe. f.sg.) > -ā'ī- (more rarely: -āyi-)
 *rmā'īh* »throw her!«

The paradigm for III-y verbs with suffixes is as follows:

	P'al	1.c.sg.	2.m.sg.	2.f.sg.
Sg.3.m.	دَمَّ <i>rmā</i>	دَمَّ <i>rmān^y</i> □	دَمَّ <i>rmāk</i> □	دَمَّ <i>rmāk^y</i>
3.f.	دَمَّ <i>rmāt</i> □	دَمَّ <i>rmātān^y</i> □	دَمَّ <i>rmātāk</i> □	دَمَّ <i>rmātēk^y</i>
2.m.	دَمَّ <i>rmayt</i>	دَمَّ <i>rmaytān^y</i> □	—	—
2.f.	دَمَّ <i>rmayt^y</i>	دَمَّ <i>rmaytīn^y</i> □	—	—
1.c.	دَمَّ <i>rmēt</i>	—	دَمَّ <i>rmētāk</i>	دَمَّ <i>rmētēk^y</i> □
	P'al	1.c.sg.	2.m.sg.	2.f.sg.
Pl.3.m.	دَمَّ <i>rmāw</i>	دَمَّ <i>rma'ūn^y</i>	دَمَّ <i>rma'ūk</i>	دَمَّ <i>rma'ūk^y</i>
3.f.	دَمَّ <i>rmay</i>	دَمَّ <i>rmayān^y</i>	دَمَّ <i>rmayāk</i>	دَمَّ <i>rmayēk^y</i>
2.m.	دَمَّ <i>rmaytōn</i>	دَمَّ <i>rmaytōnān^y</i>	—	—
2.f.	دَمَّ <i>rmaytēn</i>	—	—	—
1.c.	دَمَّ <i>rmayn</i> □	—	دَمَّ <i>rmaynāk</i>	دَمَّ <i>rmaynēk^y</i>

	P'al	Suff.3.m.sg.	3.f.sg.	1.c.pl.	2.m.pl.
Sg.3.m.	דָּמָה <i>rmā</i>	דָּמָהּ <i>rmāy^{hy}</i>	דָּמָהּ <i>rmāh</i>	דָּמָה <i>rman</i>	דָּמָהּ <i>rmākōn</i>
3.f.	דָּמָהּ <i>rmāt □</i>	דָּמָהּ <i>rmātēh</i>	דָּמָהּ <i>rmātāh</i>	דָּמָהּ <i>rmātān</i>	דָּמָהּ <i>rmātākōn</i>
2.m.	דָּמָה <i>rmayt</i>	דָּמָהּ <i>rmaytāy^{hy}</i>	דָּמָהּ <i>rmaytāh</i>	דָּמָהּ <i>rmaytān</i>	—
2.f.	דָּמָהּ <i>rmayt^y</i>	דָּמָהּ <i>rmaytīw^{hy}</i>	דָּמָהּ <i>rmaytīh</i>	דָּמָהּ <i>rmaytīn</i>	—
1.c.	דָּמָהּ <i>rmēt □</i>	דָּמָהּ <i>rmētēh</i>	דָּמָהּ <i>rmētāh</i>	—	דָּמָהּ <i>rmētākōn □</i>
	P'al	3.m.sg.	3.f.sg.	1.c.pl.	2.m.pl.
Pl.3.m.	דָּמָה <i>rmāw</i>	דָּמָהּ <i>rma'ū^hy</i>	דָּמָהּ <i>rma'ūh</i>	דָּמָהּ <i>rma'ūn</i>	דָּמָהּ <i>rma'ūkōn</i>
3.f.	דָּמָה <i>rmay</i>	דָּמָהּ <i>rmayāy^{hy}</i>	דָּמָהּ <i>rmayāh</i>	דָּמָהּ <i>rmayān</i>	—
2.m.	דָּמָהּ <i>rmaytōn</i>	דָּמָהּ <i>rmaytōnāy^{hy}</i>	דָּמָהּ <i>rmaytōnāh</i>	דָּמָהּ <i>rmaytōnān</i>	—
2.f.	דָּמָהּ <i>rmaytēn</i>	—	—	—	—
1.c.	דָּמָה <i>rmayn □</i>	דָּמָהּ <i>rmaynāy^{hy}</i>	דָּמָהּ <i>rmaynāh □</i>	—	דָּמָהּ <i>rmaynākōn □</i>

Imperative

P'al		1.c.sg.	2.m.sg.	2.f.sg.	2.m.pl.
Sg.2.m.	دَمَبْ <i>rmī</i>	دَمَبْ <i>rmīn^y</i>	—	—	—
2.f.	دَمَبْ <i>rmāy</i>	دَمَبْ <i>rmā'in^y</i>	—	—	—
P'al		1.c.sg.	2.m.sg.	2.f.sg.	2.m.pl.
Pl.2.m.	دَمَبْ <i>rmāw</i>	دَمَبْ <i>rma'awn^y</i>	—	—	—
2.f.	دَمَبْ <i>rmāyēn □</i>	دَمَبْ <i>rmāyenān^y</i>	—	—	—

P'al		3.m.sg.	3.f.sg.	1.c.pl.	2.m.pl.
Sg.2.m.	دَمَبْ <i>rmī</i>	دَمَبْ <i>rmīw^{hy}</i>	دَمَبْ <i>rmīh</i>	دَمَبْ <i>rmīn</i>	—
2.f.	دَمَبْ <i>rmāy</i>	دَمَبْ <i>rmā'w^{hy}</i>	دَمَبْ <i>rmā'ih</i>	دَمَبْ <i>rmā'in</i>	— □
P'al		3.m.sg.	3.f.sg.	1.c.pl.	2.m.pl.
Pl.2.m.	دَمَبْ <i>rmāw</i>	دَمَبْ <i>rma'ū^{hy}</i>	دَمَبْ <i>rmā'ūh</i>	دَمَبْ <i>rma'ūn</i>	—
2.f.	دَمَبْ <i>rmāyēn □</i>	دَمَبْ <i>rmāyenāy^{hy}</i>	دَمَبْ <i>rmāyenāh □</i>	دَمَبْ <i>rmāyenān</i>	— □

Infinitive:

P'al	1.sg.	2.m.sg.	2.f.sg.	3.m.sg.	3.f.sg.	1.c.pl.	2.m.pl.
مَرْمَا	مَرْمَا	مَرْمَا	مَرْمَا	مَرْمَا	مَرْمَا	مَرْمَا	مَرْمَا
<i>mermā</i>	<i>mermyan^y</i>	<i>mermyāk</i>	<i>mermyēk^y</i>	<i>mermyēh</i>	<i>mermyāh</i>	<i>mermyan</i>	<i>mermākōn</i>

13.3. Cardinal Numbers

The numbers 1 – 10 are formally nominals in the st.abs. They are for the most part the same as in other semitic languages:

masc.	fem.
1 הַד <i>ḥaḏ</i>	1 הַדָּא <i>ḥaḏā</i>
2 תְּרֵן <i>trēn</i>	2 תְּרֵנָה <i>tartēn</i>
3 תְּלַת <i>tlātā</i>	3 תְּלָה <i>tlāt</i>
4 אַרְבָּע <i>'arb'ā</i>	4 אַרְבַּע <i>'arba'</i>
5 חַמְשָׁה <i>ḥamšā</i>	5 חַמֵּשׁ <i>ḥameš</i>
6 שֵׁשׁ <i>šā</i> , שֵׁשֶׁת <i>'eštā</i>	6 שֵׁשֶׁת <i>šet</i>
7 שִׁבְעָה <i>šab'ā</i>	7 שִׁבְעָה <i>šba'</i>
8 תְּמַנְיָה <i>tmānyā</i>	8 תְּמַנֵּה <i>tmānē</i>
9 תֵּשַׁע <i>teš'ā</i>	9 תֵּשַׁע <i>tša'</i>
10 עֶשְׂרֵה <i>'esrā</i>	10 עֶשְׂרֵה <i>'sar</i>

Notes on syntax:

הַד *ḥaḏ* »one« often precedes the counted object, e.g. **הַד שָׂעָה** *ḥaḏ š'ā* »one hour«. When following a noun, it can also function as an indefinite article, e.g. **גַּבְרָא הַד** *gabrā ḥaḏ* »a man«.

In conjunction with the numbers 2 – 10, the counted object is usually given in the st.abs.

For the numbers 3 – 10, formally feminine numerals are usually used with masculine nouns, and masculine numerals with feminine nouns (so-called *gender polarity*, also encountered in most other semitic languages), e.g.

תְּלַת גַּבְרִין *tlāt gabrīn* »three men«, **תְּלָה נִשְׁשִׁין** *tlāt neššīn* »three women«.

The formation of the numbers 11–19 is non-uniform. The main forms are:

m.	f.
11 הַדָּא'סַר <i>ḥaḏa'sar</i>	11 הַדָּא'סְרֵה <i>ḥaḏa'srē</i> / הַדָּא'סְרֵה <i>ḥaḏa'esrē</i>
12 תְּרֵא'סַר <i>tre'sar</i> ☐	12 תְּרֵא'סְרֵה <i>tarta'srē</i> / תְּרֵא'סְרֵה <i>tarta'esrē</i> ☐
13 תְּלַתָּא'סַר <i>tlāta'sar</i> ☐	13 תְּלַתָּא'סְרֵה <i>tlāta'srē</i> / תְּלַתָּא'סְרֵה <i>tlāta'esrē</i> ☐
14 אַרְבַּעָה'סַר <i>'arba'sar</i> / אַרְבַּעָה'סַר <i>'arba'ta'sar</i> ²⁹ ☐	14 אַרְבַּעָה'סְרֵה <i>'arba'srē</i> / אַרְבַּעָה'סְרֵה <i>'arb'esrē</i>
15 חַמְשָׁה'סַר <i>ḥamša'sar</i> / חַמְשָׁה'סַר <i>ḥamešta'sar</i>	15 חַמְשָׁה'סְרֵה <i>ḥamša'srē</i> / חַמְשָׁה'סְרֵה <i>ḥamša'esarē</i> ☐
16 שֵׁשֶׁתָּה'סַר <i>šett'sar</i>	16 שֵׁשֶׁתָּה'סְרֵה <i>šetta'srē</i> / שֵׁשֶׁתָּה'סְרֵה <i>šetta'esarē</i> ☐

²⁹ Other variations are: **אַרְבַּעָה'סַר** *'arbtā'sar* / **אַרְבַּעָה'סַר** *'arebtā'sar*

17	ܫܒܐܥܝܢ <i>šba'ar</i> / ܫܒܐܬܐܝܢ <i>šba'ta'ar</i> ☐	ܫܒܐܬܐܝܢܐ <i>šba'ta'ar ē</i> / ܫܒܐܬܐܝܢܐܝܐ <i>šba'ta'esar ē</i> ☐
18	ܬܡܢܐܝܢ <i>tmāna'ar</i> / ܬܡܢܐܬܐܝܢ <i>tmānat'ar</i> ☐	ܬܡܢܐܝܢܐ <i>tmāna'ar ē</i> / ܬܡܢܐܝܢܐܝܐ <i>tmāna'esar ē</i> ☐
19	ܬܫܐܥܝܢ <i>tša'ar</i> / ܬܫܐܬܐܝܢ <i>tša'ta'ar</i> ☐	ܬܫܐܥܝܢܐ <i>tš'āsar ē</i> / ܬܫܐܬܐܝܢܐܝܐ <i>tš'ā'esar ē</i> ☐

The multiples of ten between 20 - 90 take the ending -īn (m.pl., St.abs.).

20 ܝܚܕܝܢ <i>'esrīn</i>	60 ܫܬܝܢ, ܬܬܝܢ <i>'eštīn</i>
30 ܬܠܬܝܢ <i>tlātīn</i>	70 ܫܒܝܢ <i>šabīn</i>
40 ܕܠܒܝܢ <i>'arbīn</i>	80 ܬܡܢܝܢ <i>tmānīn</i>
50 ܚܡܫܝܢ <i>ḥamšīn</i>	90 ܬܫܝܢ <i>tešīn</i>

Higher numbers:

100. ܡܠܐ <i>mā'</i>	1000 ܐܠܦ <i>'ālep</i>
200 ܡܠܬܝܢ <i>mā'tēn</i>	2000 ܬܪܝܢ <i>trēn</i> ܐܠܦܝܢ <i>'ālpīn</i>
300 ܬܠܬܡܠܐ <i>tlātmā'</i>	10000 ܪܒܒܝܢ <i>rebbū</i> , ܪܒܒܘܬܐ <i>rebbwātā</i>
etc.	etc.

In compound expressions of number, the higher unit precedes the lower unit; the units are joined with w- »and«, e.g.

ܐܪܒܐܡܐܝܢܐܝܢܐܝܐ *'arba'mā' w-'esrīn wa-ḥdā* »421«.

13. 4. Ordinal Numbers

Syriac only has specific ordinal forms for 1st – 10th. They all exhibit the nisbe-ending -āyā (→ 4. 1. 4 (No. 3)). From »3rd« onward, the ordinal numbers are built according to the nominal form ܩܬܝܠܐܝܐ *qṭīlāyā*:

	m.	f.
1.	ܩܕܡܝܐ <i>qadmāyā</i>	ܩܕܡܝܬܐ <i>qadmāytā</i>
2.	ܬܪܝܢܐ <i>trayānā</i>	ܬܪܝܢܝܬܐ <i>trayānītā</i>
3.	ܬܠܝܬܐ <i>tlītāyā</i>	ܬܠܝܬܝܬܐ <i>tlītāytā</i>
4.	ܕܠܒܝܢܐ <i>'arbī'āyā</i>	ܕܠܒܝܢܝܬܐ <i>'rbī'āytā</i>
5.	ܚܡܫܝܢܐ <i>ḥmīšāyā</i>	ܚܡܫܝܢܝܬܐ <i>ḥmīšāytā</i>
6.	ܫܬܝܢܐ <i>štītāyā</i>	ܫܬܝܢܝܬܐ <i>štītāytā</i>
7.	ܫܒܝܢܐ <i>šbī'āyā</i>	ܫܒܝܢܝܬܐ <i>šbī'āytā</i>
8.	ܬܡܢܝܢܐ <i>tmīnāyā</i>	ܬܡܢܝܢܝܬܐ <i>tmīnāytā</i>
9.	ܬܫܝܢܐ <i>tšī'āyā</i>	ܬܫܝܢܝܬܐ <i>tšī'āytā</i>
10.	ܥܫܪܝܢܐ <i>'sīrāyā</i>	ܥܫܪܝܢܝܬܐ <i>'sīrāytā</i>

For values higher than »10«, cardinal numbers are used instead of ordinals. Ordinal numbers are also commonly used in place of cardinal numbers for values lower than 10. To specify dates, *d-* (determinative pronoun) + cardinal number is often used, e.g. **دَقْدَقْ يَوْمًا دَا-تَرْهَن** *yawmā da-trēn* (= **دَقْدَقْ يَوْمًا تَرَايَانًا** *yawmā trāyānā*) »the second day«.

13. 5. Other Expressions of Number

- Fractions are built on the basis of the morpheme type **qutlā*, e.g. **هَمْشَا** *humšā* »one fifth«.
- Distributive numerals are formed through the repetition of cardinal numbers, e.g. **سَبَا-سَبَا** *šba'-šba'* »seven by seven«.
- Adverbial numerals (»x number of times«) are mostly expressed with the constructions **زَابْنَا** *zabnā* or **زَبَا"تَا** *zba"ttā* »time«, e.g. **بَا-زَبَان** *ba-zḥan* »Once«. »Once« or »twice« can also be expressed using the numeral adverbs together with »times«, but without **زَابْنَا** or **زَبَا"تَا**, e.g. **هَدَا** *hdā* »once«, **تَارْتَهَن** *tartēn* »twice«.

The days of the week are as follows:

Monday	تَرْهَن ب-سَبَبَا <i>trēn b-šabbā</i>
Tuesday	تَلَات ب-سَبَبَا <i>tlāt b-šabbā</i>
Wednesday	أَرْبَا ب-سَبَبَا <i>'arba' b-šabbā</i>
Thursday	هَامَش ب-سَبَبَا <i>ḥameš b-šabbā</i>
Friday	رُبْتَا <i>'rubtā</i>
Saturday	سَبَبَتَا <i>šabbtā</i>
Sunday □	هَاد ب-سَبَبَا <i>ḥad b-šabbā</i>

13. 6. Vocabulary

A. woe!	وَيَّ <i>wāy</i>	pure	دَاكِيَا <i>dakyā</i>
thinking	هَشَّابَا <i>ḥuššābā</i>	light	نَاهِيرَا <i>nahhīrā</i>
glittering	نَهْثَا <i>neṭṭhā</i>	skillful	مَهِير <i>mḥīr</i>
study	يُولْپَانَا <i>yulpānā</i>	treatment	دَوْبَبَارَا <i>dūbbārā</i>
belly	كَارَسَا <i>karsā</i>	manner	أَيْكَانْنَايُوتَا <i>'aykannāyūtā</i>
oven	أَتُونَا <i>'attōnā</i>	shoe	مَسَانَا <i>msānā</i>
couple	(< gr.) زَاوْغَا <i>zāwgā</i>	Paradise	پَارْدَايْسَا <i>Pardaysā</i>
September	أَلُول <i>'ēlōl</i>	victory	زَاكُوتَا <i>zākūtā</i>
eminent	مَالِيَا <i>m'alyā</i>	October	تَشْرَهَن قَادْدِيم <i>tešrēn qaddīm</i>

Verb Forms

Pe. to direct	نِتْرُش <i>netroš</i> / تَرَش <i>traš</i>
'Eṭpa. to be amazed	نِتْدَمْمَار <i>neṭdammar</i> / عِتْدَمْمَار <i>'etdammar</i>
'Aṭ. to admonish	نَارْتِي <i>nartī</i> / أَارْتِي <i>'artī</i>

Pe. to build	neḇnē / bnā
Pe. to drive away (a-o)	nedhoq / dhaq
Pa. to show	nḥawwī / ḥawwī
Pe. to rise (a-a)	nednaḥ / dnaḥ
Pa. to be proved	nšarrar / šarrar
Pe. to grow up	nerbē / rbā
Pe. to kiss	neššaḡ / nšaḡ
'Eṭpe. to be burnt	neštḡar / 'eštḡar
'Eṭpe. to be supposed	nestḡar / 'estḡar
Pe. to fear (a-a)	neqnaṭ / qnaṭ
Pa. to be displaced	nšanni / šanni
Pe. to carry (a-o)	nesbol / sbal

A. Translate the following:

A. Translate the following:

- [illegible]

Lesson 14

14.1. Verbs with Two Weak Radicals

Some verbs have two weak radicals. The paradigm for these verbs combines the characteristics of two different classes of weak verb. The particular rules of both classes must be observed. The following in particular should be noted:

- Verbs II-ʾĀlāp, which are at the same time III-y
- Verbs II-w, which are at the same time III-y.

For II-ʾĀlāp/III-y verbs, the basic form wīrd of the pf. pe. is built according to the type **كأ** *kʾā* (√kʾy »to reprove, to rebuke«), and the impf. according to the type **يكن** *neḵē* »he shall rebuke«. The imp. pe. is **كأ** *kʾī* »rebuke!«, the inf. pe. **مكأ** *mekā* »to rebuke«.

In II-w/III-y verbs, the middle radical /w/ is always treated as strong, and thus always appears as a consonant. Consequently, their paradigm follows the III-y verb forms, e.g.

لوا *lwā*³⁰ : **يكن** *nelwē* »to accompany«
شوا *šwā* : **يكن** *nešwē* »to be equal«, etc.

14.2. Irregular Verbs

Additionally, there is a series of verbs whose flexion exhibits various irregularities. These include:

- زل** *ʾezal* : **زل** *nēzal* (WS **نزال** *nīzal*) (√zl) »to go«, which has two specific characteristics:
 - In all forms which feature adjacent vowelless /z/ and /l/s, the /l/ is assimilated (→ 3. 1.). Examples:

Pf. **زل** *ʾezzaṭ* < *ʾezlaṭ* »she went«, **زل** *ʾezzeṭ* < *ʾezleṭ* »I went«
Impf. **يكن** *nezzlūn* < **nezlūn* »they shall go«
Part. Act. f.sg. **زل** *ʾazzlā* < **ʾazlā*, m.pl. **يكن** *ʾazzlīn* < **ʾazzlīn* (but: **زل** *ʾāzel* m.sg.)
 - The Imp. is built without the first radical, and takes an /e/-vowel: **زل** *zel* »go!«.
- أت** *ʾetā* (√ʾty) »to come«: The imp. is built without the first radical:
أت *tā* »come!« (f.sg. **أت** *tāy*, m.pl. **أت** *tāw*, f.pl. **أت** *tāyēn*)
The conjugation of ʾĀpʾel is also irregular: Pf. **أت** *ʾaytī* »he brought«; impf. **يكن** *naytē* »he shall bring«, Part. **يكن** *maytē* »bringing«.
- هأ** *hwā* (√hwy) »to be, to happen«: in addition to the regular impf. **يكن** *nehwē* »he shall be« there are also forms without /w/, e.g. **يكن** *nhē* (3.m.sg.), **يكن** *nhōn* (3.m.pl.). Furthermore, as already noted above (→ 7. 3.), the pf. Is often enclitic; in this case, the first radical /h/ is not pronounced, e.g. **هأ** *kāṭbīn-hwāw* »they were writing«.

³⁰ The form **لوا** *lwī* is also attested.

- **سَبَّ** *ḥyā* (√*hyy*) »to live«: Alongside the Impf. pe. **يَسْبِي** *nehḥē* and the inf. pe. **يَسْبِي** *mehḥā*, forms which conform to the class I-ʾĀlāp are also attested: impf. **يَسْبِي** or **يَسْبِي** *nēḥē* (WS **نَسَل** or **نَسَل** *nīḥē*), inf. **يَسْبِي** *mēḥā* (WS **مَسَل** *mīḥē*).

The paradigm for **سَبَّ** *ḥyā* »to live« partly follows the class III-y, and partly the class *mediae geminatae*.

a) Pf. imp. and part. des pe. are build according to III-y:

سَبَّ *ḥyā* »he lived«, **سَبَّ** *ḥyī* »live!«, **يَسْبِي** *ḥāyē* »living«.

b) Forms with preformatives comply with the rules of the class *mediae*

geminatae:

Impf. pe. **يَسْبِي** *nehḥē* »he shall live«, inf. pe. **يَسْبِي** *mehḥā* »living«

Pf. ʾAḫ. **يَسْبِي** *ʾahḥī* »he gave life«, impf. ʾAḫ. **يَسْبِي** *nahḥē* »he will give life «;

Pf. ʾEttaḫ. **يَسْبِي** *ʾettahḥī*.

- **يَسْبِي** *yaʿb* (< **yʿhab*, √*yhb*) »to give«: in the pf. pe., the /h/ is not pronounced, with the exception of the 3.f.sg. **يَسْبِي** *yehbat* »she gave« and the 1.c.sg. **يَسْبِي** *yehbet* »I gave«:

يَسْبِي *yaʿb* »he gave«

يَسْبِي *yaʿbt* »you gave«, etc.

The imp. is **يَسْبِي** *hab* »give!« (without the first radical).

This verb never builds an imp., and only very rarely an inf. (**يَسْبِي** *mehhab* »giving«). Instead, the corresponding forms of the verb with the same meaning, **يَسْبِي** *nettel* »he shall give« (√*ntl* < **ntn*), are used.

This latter, in turn, does not build a pf.:

Impf. **يَسْبِي** *nettel* »he shall give«, etc.

Inf. **يَسْبِي** *mettel* »giving «.

The ʾEṭpe. **يَسْبِي** *ʾetyheb* »he/it was given« follows a regular conjugation.

- **يَسْبِي** *lēp* (√*lyp*) or **يَسْبِي** *nēlēp* »to learn« : the Paʾel **يَسْبِي** *ʾallep* »to teach« is built according to the class I-ʾĀlāp. In the Impf. and Part., ʾĀlāp is generally not written:

Pa. Impf. **يَسْبِي** *nallep* »he will teach«

Pa. Part. **يَسْبِي** *mallep* »teaching«.

- **يَسْبِي** *sleq* (√*slq*) »to go up«: in all forms in which /s/ and /l/ appear adjacent to one another, /l/ is (progressively) assimilated (→ 3. 1.). The forms (Pe., ʾAḫ., ʾEttaḫ.) look the same as if they were formed from the class I-n, e.g.

Impf. Pe. **يَسْبِي** *nessaq* < **neslaq* »he shall go up«

Imp. Pe. **يَسْبِي** *saq* »go up!«

Inf. Pe. **يَسْبِي** *messaq* < **meslaq* »going up«

Pf. ʾAḫ. **يَسْبِي** *ʾasseq* < **asleq* »to bring up«

Impf. 'Aṗ. **ܢܫܝܩ** *nasseq* < **nasleq* »he shall bring up«.

- **ܪܗܬ** *rhet* »to run«: The imp. is **ܪܗܬ** *harṭ* »run!« (metathesis). Additionally, **ܪܗܬ** *harṭ* is also attested.
- **ܥܫܟܗ** *'eškāḥ* (√*škḥ*) »to find, to be able«: With the exception of the pass. part. **ܫܟܝܗ** *škīḥ*, this verb only builds 'Aṗ-el-forms, which, possibly owing to the /š/, feature the unusual vowel sequence /e-a/:
 Pf. 'Aṗ. **ܥܫܟܗ** *'eškāḥ* »he found«
 Impf. 'Aṗ. **ܢܥܫܟܗ** *neškāḥ* »he shall find«
 Part. 'Aṗ. **ܡܥܫܟܗ** *meškāḥ* »found«
 Inf. 'Aṗ. **ܡܥܫܟܗܘ** *meškāḥū* »finding «.
 The 'Eṭp'el functions as the T-passive: **ܥܫܬܟܗ** *'eštkaḥ* »be found, exist«.

14. 3. Note on Word Order in Verbal Clauses

We have already seen the different possible word orderings for nominal clauses above (see → 5. 1. 2.) (this also includes sentences in which the part. akt. functions as a predicate). The order of sentence elements is similarly free in verbal clauses, i.e. in clauses with a finite verb form as a predicate (Perf, Impf., Imp.). The sentence structures **V-S-O** and **S-V-O** (V = Verb, S = Subject, O = Object) are the most common. Examples:

ܠܗܕܕܝܗܘܐ ܡܫܒܒܗܝܢ ܘܥܒܕܝܢ ܕܥܠܐܗܐ *w-ḥādē wa-mšabbah l-'alāḥā* »re rejoiced and praised God.« (AMS 442)

ܕܥܩܝܠܝܢ ܠܗ ܙܕܕܝܩܝܢ ܠܐܪܥܐ *šqilīn-lāḥ zaddīqē l-'ar'ā* »the righteous bear the earth«

ܕܠܝܘܢ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *'aryā ḡēr besrā 'ākel men kyānēh* »the lion eats meat by its nature«.

Where an object or an adverbial determiner occurs at the opening of a sentence, this usually indicates stress, e.g.

ܐܝܢ ܕܡܝܢ ܕܡܝܢ ܕܡܝܢ *bī'en 'nāš ne"ol nēḥē* »If anyone enters by me, he will be saved« (Jn 10,9).

Certain logical sentence particles such as **ܕܝܢ** *dēn* »but« and **ܕܝܢ** *ḡēr* »even« never occur at the beginning of a sentence, instead often following the first element of the sentence, which can sometimes comprise two words. In this regard, they correspond to the Greek particles *de* (gr. δέ) and *gar* (gr. γάρ). In English translations, these particles, which are used very frequently, can simply be omitted. Examples:

ܕܝܢ ܕܝܢ ܕܝܢ ܕܝܢ *sāp̄rā dēn ḥad 'emar l-Jāwsep* »a scribe (but) said to Joseph«

ܕܝܢ ܕܝܢ ܕܝܢ ܕܝܢ *'amar l-hōn dēn tūb Ṭsō'* »So Jesus again said to them« (Jn 10,7)

ܕܝܢ ܕܝܢ ܕܝܢ ܕܝܢ *lā ḡēr men yāwmay bnēlī benyānā* »for I have never (yet) in my life constructed a building«

14. 4. Verbs with Proleptic Object Suffixes

The phenomenon of the anticipation (prolepsis) of an object through an object suffixed attached to the verb is very common in Syriac, e.g.

ܕܝܢ ܕܝܢ ܕܝܢ ܕܝܢ *šaddrēh la-brā* »he sent his son«, literally.: »he sent him, (namely) the son« (rarely: **ܕܝܢ ܕܝܢ ܕܝܢ ܕܝܢ** *šaddrēh la-brā*).

šaddrēh brā)

ܩܒܒܠܘܗܝ ܫܠܝܗܐ qabblū^{hy} šlīhā »they received the apostle«.

14. 5. Question Clauses

Polar questions are not marked in Syriac. There is no specific question particle. Whether a sentence is meant as an assertion or a question can only be decided on the basis of context, e.g.:

ܐܢܬܝ ܐܡܝܬ ܕܗܢܐ ܬܐܠܐ 'a^{tt}-hⁱ 'emmēh d-hānā ṭalyā could mean either »you are the mother of this boy« or »Are you the mother of this boy?«.

Non-polar questions are marked using various interrogative pronouns or adverbs (→ 5. 3.). They usually come at the beginning of a sentence, although this is by no means always the case. Examples:

ܐܝܕܐ ܕܗܝܠܬܐ ܫܪܪܝܪܐ 'aydā deḥeltā šarrīrā »which religion is true?«

ܠܝܠܝܢ ܫܡܝܝܐ ܡܢ ܗܝܠܬܐ l-'el men šmayyā mână 'it »what is above the sky?«

ܗܠܠܐܢ ܟܬܒܝܢ ܕܡܢ ܗܝܠܬܐ hālēn ktābē d-mannū 'itayhōn »whose books are these?« (literall.: these books, whose are they?)

14. 6. Subordinate Clauses

By far the most common form of subordinate clause in Syriac is the relative clause, introduced with ܕ d- (relative pronoun), e.g.

ܒܝܬܐܬܟ ܕܗܝܘܝܐ ܗܝܟܠܗ ܕܐܠܗܐ baytāk d-hūyū hayklēh da-'lāhā »your house, which is the temple of God«.

Relative clauses can also be used in place of non-verbal sentence elements such as an object or (less commonly) a subject.

In these cases, constructions with ܕ d- are often used, such as ܕܒܐ ܕ- »to be willing, that«; ܕܒܐ ܕ- »to seek, that«, ܕܐܡܪ ܕ- »to say, that«, e.g.

ܗܝܠܬܐ ܕܡܪܝܬܐ ܕܡܫܢܢܐܝ ܕܥܠܝܬܐ ܕܡܫܢܢܐܝ hzātēh 'emmēh da-mšannay gawnēh »his mother saw (him,) that his colour was altered«.

For this reason, d- (like the Greek ὅτι hoti) often precedes direct speech.

Relative clauses can also function as adverbs, in which case they are used in the same way as conjunctive clauses (i.e. subordinate clauses introduced with conjunctions). Relative clauses often have a final, causal or conditional meaning, or take the function of a that-clause. Examples:

ܕܝܠܝܢ ܕܡܪܝܬܐ ܕܡܫܢܢܐܝ ܕܥܠܝܬܐ ܕܡܫܢܢܐܝ kâ'ēn-wāw bēh d-neštoq »(they) rebuked him, that he should be quiet« (Lk 18,39)

ܕܝܠܝܢ ܕܡܪܝܬܐ ܕܡܫܢܢܐܝ ܕܥܠܝܬܐ ܕܡܫܢܢܐܝ ellā 'ārqa mennēh d-lā yāq'ā qālēh d-nukrāyā »but (they) will flee him; for they know not the voice of strangers« (Jn 10,5)

However, such clauses are far more frequently introduced with a particle constructed from a preposition together with d-. These particles include:

كَدْ	kaḍ	»at the time, when, whereas« (temporal and causal)
مِ دْ	men d-	1. »since«
		2. »(bigger) than« (comparative)
بَدْ	'al d-	»then, that; because«
مِ تَبْدْ	men bāṭar d-	»after«
مِ تَبْدْ	meṭṭol d-	»because« (WS meṭṭul d-)
بَدْ	b-yaḍ d-	»because«
بِ كْ	'aḵ d-	»just as« (comparative); »so that« (final und consecutive)
بِ كْ	'aykannā d-	»like«
بِ كْ	'dammā d-	»until, that«

The following particles are also used as conjunctions without *d*-:

بِ كْ 'aḍ »until; as long as; (even) before; بِ كْ 'aḍ lā »before« (to introduce temporal clauses)
 بِ كْ 'aḵ »(so) like« (comparative), »as though«.

14. 7. Conditional Clauses

Conditional clauses can be distinguished according to whether the conditions they specify are real or unreal: real conditions (i.e. conditions presented as possible) are introduced with *'en* »if, in the event that«, or when expressed negatively with *'en lā* or (more often) *'ellā* »if not«. Unreal conditions (i.e. conditions presented as impossible) are introduced with *'ellū* (< *'en* + *lū*; cf. arab. *law*, used to introduce unreal conditions.), or when expressed negatively with *'ellū lā*. In general, conditional clauses (protasis) precede the corresponding main clause (apodosis).

- Real conditions (conjunction *'en* »if, in the event that«)

The use of tense in the protasis is variable. Most common is the part. akt.; less common the impf.; the pf. is used only to express the past. The use of tense in the apodosis is also variable (however, it often takes the same tense as the protasis.).

- Unreal conditions (conjunction *'ellū* »if not«)

The protasis usually employs the pf. or part. act. + *hwa*. The apodosis usually employs the part. act. + *hwa*.

Examples:

'en šābē-'a"tt d-tēṭē 'amman lwāt heḡmōnā
tā w-'ellā ḥnan 'āzz'īnanlan »if you want to come with us to the proconsul, then come with us; if not, we shall go now«
 (AMS 447f.).

'en pāqed 'a"tt sarheb naggēdlan b-hāw mā d-šābē-'a"tt »if you wish to give orders, then hurry, punish us as you wish« (AMS 433)

Lesson 15

15.1. Verbs with Four Radicals and Related Matters

Some Syriac verbs have four radicals. These are for the most part denominated verbs. Examples:

Verb	Related nominal form
ܬܠܡܕܐ <i>talmed</i> »to teach«	ܬܠܡܝܕܐ <i>talmidā</i> »disciple«
ܬܪܓܡܐ <i>targem</i> »to translate«	ܬܪܓܡܢܐ <i>targmānā</i> »translator«
ܢܟܪܝܐ <i>nakrī</i> »to estrange«	ܢܟܪܝܐ <i>nukrāy</i> »foreign«
ܐܬܥܪܦܐ <i>'et'arpal</i> »to grow dark, to cloud over«	ܐܪܦܠܐ <i>'arpelā</i> »dark fog«
ܐܬܕܝܘܢܐ <i>'etdaywan</i> »to be possessed by a demon«	ܕܝܘܢܐ <i>daywān</i> »demonic« (< pers.)
ܦܠܗܕܐ <i>palhed</i> »to drive away«	

There are only two verb stems for verbs with four radicals, an active stem of the type ܦܠܗܕܐ *palhed* »to drive away« and a passive stem of the type ܐܬܦܠܗܕܐ *'etpalhad* »to be disturbed«. The flexion is analagous to that of the Pa"el- or 'Etpa"al.-stem of verbs with three radicals (some verbs are only attested in the passive stem):

	Active	Passive
Pf./Imp.	ܦܠܗܕܐ <i>palhed</i>	ܐܬܦܠܗܕܐ <i>'etpalhad</i>
Impf.	ܦܠܗܕܐ <i>npalhed</i>	ܐܬܦܠܗܕܐ <i>netpalhad</i>
Part. Act.	ܦܠܗܕܐ <i>m̄palhed</i>	ܐܬܦܠܗܕܐ <i>metpalhad</i>
Part. Pass.	ܦܠܗܕܐ <i>m̄palhad</i>	
Inf. □	ܦܠܗܕܐ <i>m̄palhādū</i> □	ܐܬܦܠܗܕܐ <i>metpalhādū</i> □

In addition to verbs with four radicals in the narrow sense, there is a series of verbs which formally have four radicals (or four consonants), but which can be traced back to a three-radical base. These verbs follow particular conjugation patterns. The most important conjugation types are (1 = 1st radical.; 2 = 2nd radical; 3 = 3rd radical):

- The *Palpel* type, i.e. reduplicated 1-2-1-2 structure (relatively common); examples:

ܒܠܒܠ *balbel* »to confuse« (√*bll* »to confuse«)

ܙܐܙܐ *za'za'* »to shake« (√*zw'* »to shake«)

ܓܪܓܪ *gargar* »to drag« (√*grr* »to drag«)

ܡܪܡܪ *marmar* »to embitter« (√*mrr* »to be bitter«)

ܩܠܩܠ *qalqel* »to throw into confusion« (cf. √*qll* »to diminish«)

- The *Pa'lel* type, i.e. reduplicated 1-2-3-3 structure; examples:
 اَبَدَدَ 'abded »to make a slave of« (derived from اَبَدَّ 'abdā »slave«)
 اِهْنَنَ hāwnen »to mind«; اِهْنَنَ اِهْنَنَ 'ethāwnan »to be mindful« (اِهْنَنَ hāwnā »mind«)
- The *Pa'pel* type, i.e. reduplicated 1-2-1-3 structure; e.g.
 اِذَّيْتُ ṭarṭeš »to blot« (اِذَّ »to spot«)
- The *Pay'el* (also: *Paylel*) type, i.e. 1-y-2-3 structure (or 1-y-2-2); examples:
 سَبَّرَ saybar »to nourish« (اِصْبَرِ)
 اٰمَنَ haymen »to believe« (اٰمَنَ)
- The *Paw'el* (also: *Pawlel*) type, i.e. 1-w-2-3 structure (or 1-w-2-2); examples:
 اَتَّجَرَّرَ 'etgawrar »to chew the cud« (اَتَّجَرَّ)
 اَتَّعَبَّرَ 'etbawrar »to be amazed« (اَتَّعَبَّ)

Alternatively, these types can also be treated as (rare) stems of verbs with three radicals – like the Š/Saf'el- and Eš/staf'al-stem patterns given above in → 9. 4. In lexicons, they are listed together with the corresponding roots with three radicals. By contrast, the four radical verbs in the narrow sense discussed above are always listed as having four radicals.

15. 2. Verbs with Five Radicals

Verbs which formally have five radicals are very rare. For the most part, they exhibit the *P'al'al* structure, i.e. the reduplicated structure 1-2-3-2-3, examples:

اَتَّهَلَمَلَمَ 'etḥlamlam »to ejaculate while asleep (and dreaming)« (اَتَّهَلَمَ »to dream«)

اَتَّهَزَّوَزَ 'etḥzawzī »to make a show or spectacle of oneself« (اَتَّهَزَّ »to see«)

Stem formation and flexion are similar to that of the verbs with four radicals (the same vocalisation, plus a vowelless first radical):

	Aktive	Passive
Pf./Imp.	اَتَّهَلَمَلَمَ ḥlamlam	اَتَّهَلَمَلَمَ 'etḥlamlam
Impf.	اَتَّهَلَمَلَمَ neḥlamlam	اَتَّهَلَمَلَمَ 'etḥlamlam
Part. Act.	اَتَّهَلَمَلَمَ meḥlamlam	اَتَّهَلَمَلَمَ meṭḥlamlam
Part. Pass.	اَتَّهَلَمَلَمَ meḥlamlam	
Inf. □	اَتَّهَلَمَلَمَ meḥlamlāmū □	اَتَّهَلَمَلَمَ meṭḥlamlāmū □

15.3. Expressions of Comparison

In Syriac, adjectives do not vary in degree, i.e. there are no comparatives or superlatives. Instead, an increase in the degree of an adjective is usually expressed with **ܝܬܬܝܪ ܕܥܡܐܬܐ** *yattīr d-ʿmāṭā* »greater, more« or **ܬܬܝܒ** *tāḇ* »very« (literally: »good«), e.g.

ܝܬܬܝܪ ܕܥܡܐܬܐ ܕܝܠܕܝܢ *yāwmāṭā yattīr* »many days«

ܝܬܬܝܪ ܕܥܡܐܬܐ *saggī yattīr* »much more«

ܝܬܬܝܪ ܕܬܬܝܒ *saggī t-ṭāḇ* »very much«.

For comparisons, the simple adjective is followed by an expression introduced with the preposition *men* or with *yattīr men* »much more than« or **ܬܬܝܒ ܕܡܢ** *tāḇ men* »better than«. Examples:

ܬܬܝܒ ܕܡܢ ܫܡܫܐ ܝܬܬܝܪ ܕܥܡܐܬܐ *ṭāḇ men šemšā yattīr d-ʿmāṭā* »he was fairer than the sun«

ܬܬܝܒ ܕܡܢ ܫܒܗܐ ܝܬܬܝܪ ܕܥܡܐܬܐ *ṭāḇ men šubḥā yattīr d-ʿmāṭā* »and he loved honour ... rather than glory«.

15.5. Pendens Constructions

Pendens constructions are syntactic constructions in which an isolated nominal or pronominal element precedes a syntactically complete sentence. The prefixed element (*pendens*) correlates with a syntactic constituent of the clause which follows it. The isolation of the pendens from the clause can be expressed in two ways: it is either resumed in the clause by a pronoun or an adverb; or else a clear sentence break occurs between the pendens and the clause, e.g. using a conjunction such as “and”, or a question pronoun.. As a rule, the pendens is stressed. The basic English translation is »as regards/as to/as for ...«. Examples:

ܫܠܡܐ ܕܡܢ ܫܠܡܐ ܕܡܢ ܫܠܡܐ *ḥubbā naggīrā-ḥy ruḥēh w-ḥassīm* »Love is patient and kind« (1. Cor 13,4),
(literally: »as regards love – its spirit is patient and (it is) kind«)

ܡܢ ܡܢ ܡܢ ܡܢ *ʾaʿtt man ʾaʿtt* »you – who are you?« (Jn 8,25)

ܡܢ ܡܢ ܡܢ ܡܢ *enā hādḡē ʿt-lī l-mēmar* »as for myself, I have the following to say«.

15.6. Vocabulary

A. friend	ܪܗܡܐ <i>rāḥmā</i>	dweller	ܐܡܐܪܐ <i>ʾāmōrā</i>
small, junior	ܪܥܐ <i>zʾōrā</i>	hunger	ܕܥܡܐܬܐ <i>kaḥnā</i>
four	ܕܥܡܐܬܐ <i>ʾarbʾā</i>	pure	ܕܥܡܐܬܐ <i>dakya</i>
ecclesiastical	ܕܥܡܐܬܐ <i>ʿēttānāyā</i>	light	ܕܥܡܐܬܐ <i>nahhīrā</i>
more than	ܝܬܬܝܪ ܕܡܢ <i>yattīr men</i>	humility	ܕܥܡܐܬܐ <i>makkīkūtā</i>
desert	ܕܥܡܐܬܐ <i>maḡbrā</i>	already	ܝܬܬܝܪ ܕܡܢ <i>men kaddū</i>
desolate	ܕܥܡܐܬܐ <i>šahyā</i>	six	ܫܬܐ <i>štā</i>
bitter	ܕܥܡܐܬܐ <i>marrīr</i>	thirteen	ܕܥܡܐܬܐ <i>tlāṭaʿsrē</i>
enemy	ܕܥܡܐܬܐ <i>bʿeldābā</i>	thousand	ܕܥܡܐܬܐ <i>ʾalpā</i>
traveller	ܕܥܡܐܬܐ <i>rādōyā</i>	(pl.)	ܕܥܡܐܬܐ <i>ʾalpē</i>
way	ܕܥܡܐܬܐ <i>šbīlā</i>	month	ܕܥܡܐܬܐ <i>yarḥā</i>
		(pl.)	ܕܥܡܐܬܐ <i>yarḥē</i>

[illegible]

Glossary

2

𐤁𐤁 'abā father; 𐤁𐤁𐤇𐤁𐤇 'abāhē parents, and 𐤁𐤁𐤇𐤁𐤇𐤁𐤇 'abāhātā forefathers (pl.)

عَبَدَ 'eḅad Pe. to perish; 'Aḫ. to destroy

زُبَّةٌ 'abbūbā flute

٢٠٠٠ 'eblā sarrow

اُغُونَا 'aḡūnā struggle (< gr.)

עֵדְנָא עַר 'ednā ear

oɬ'áw or; **oɬ'** ... **oɬ'**áw ...'áw either ... or

✠ ܐܘܢܝܬܐ ewangēlyōn Gospel (< gr.)

ᐃᑦᑦᑦ 'ezal Pe. to go

أَخِي 'aḥā brother

٢١٢ 'eḥad Pe. to take; 'Eṭpe. Pass.

هَرَبْنِ 'hrēn, هَرَبْنَا 'hrēnā other, another

أَيْنَ؟ 'aynā which? (*m.sg.*), أَيَدَا؟ 'aydā which? (*f.sg.*), أَيْلَهْنَ؟ 'aylēn which? (*pl.c.*); أَيْنَ دِهْهُ؟ 'aynā d-hū whoever, a certain

↪ 2. 'a^yk like, with ɲ d- just as

اَيْكَأْ where?

اَيْكَانْ 'aykan like, اَيْكَانْا 'aykannā how?, with د d- as, just as

٢٠٢٠ 'ēlōl September

2' it there is

جَدَّ 'ekal Pe. to eat; 'Eṭpe. Pass.

مەجلىز *mē'klā* eating

ۛۛۛ *'ukkāmā* black

𐌺𐌰 'ellå if not; 𐌺𐌰 𐌺𐌰 'ellå 'en unless

אלהים 'alāhā God; **אלהים** 'alāhā'ūt divinely

2'ellū if

١٠٠٠ *'alpā* 1000

2 'elaṣ *Pe.* to be necessary

ﻋﻤﻤﺎ 'emmā mother; ﻋﻤﻤﻬﺎﺗﺎ 'emmhātā (pl.)

2 أميد *'Ammīd Amid*

2' *amīn* constant

عَمَرَ *'emar* Pe. to say, to speak; *'Eṭpe.* Pass.

ما *'emmat^y* when?

2 'en if

ᐱᐅᐅᐅ ᐅᐅᐅᐅ I

أَنَا *'nāšā sg. man, St.abs. one; St.abs.pl. several, certain; نَاسٌ *'nāšīn (pl.)**

ܢܚܝܢܐ 'nāšāyā human

ܐܢܬܐ 'aⁿtt you

ܐܢܬܐܐܢܐ 'aⁿttā woman, wife, ܢܚܝܢܐܢܐ neššē pl. women, wives

ܥܣܪܐ 'esar Pe. to bind; Part. Pass. prisoner

ܥܣܪܐܐܢܐ bēṭ 'assīrē prison

ܥܦܠܐ 'a^p double

ܐܦܠܐ 'āp also

ܪܐܝܝܬܐ 'rāzā secret (< pers.)

ܐܘܪܗܐ 'ūrḥā way

ܐܪܝܐ 'aryā lion; ܐܪܝܐܘܬܐ 'aryāwātā (pl.) and ܐܪܝܐܘܢ 'aryāwān (pl.)

ܐܪܥܐ 'ar'ā earth, land

ܐܫܬܐ 'eštā bottom

ܐܬܐ 'etā Pe. to come; 'Aṗ. to make come

ܐܬܬܐܢܐ 'attōnā oven

ܐܬܪܐ 'atrā place

ܕ

ܕ b- in

ܕܒܐ bīš bad

ܕܒܐܬܐ bīšūtā wickedness

ܕܒܐܐܢܐ baz Pe. to plunder; 'Eṭpe. Pass.

ܕܒܐܬܐܐܢܐ bezūtā robbery

ܕܒܐܠܐ bēl Pe. to cease; Pa. to abolish

ܕܒܐܝܐ bayyā' Pa. to console

ܕܒܐܢܐܐܬܐ baynāt between

ܕܒܐܬܐ bēṭ between

ܕܒܐܬܐܐܢܐ baytā house; ܕܒܐܬܐܐܢܐ bātṭē (pl.) and ܕܒܐܬܐܐܢܐ bātṭīn (pl.)

ܕܒܐܠܐܐܢܐ balbel to confuse

ܕܒܐܠܐܐܢܐ balḥod with Pl.-suff. alone

ܕܒܐܠܐܐܢܐ bel'ād men without

ܕܒܐܢܐ bnā Pe. to build; 'Eṭpe. Pass.

ܕܒܐܢܐܐܢܐ benyānā building

ܕܒܐܠܐܐܢܐ bsem Pe. to enjoy onself; Pa. to delight; 'Eṭpe. = Pe.

ܕܒܐܠܐܐܢܐ besrā flesh

ܕܒܐܠܐܐܢܐ bsar 'Eṭpe. to despise

ܕܒܐܠܐܐܢܐ bestar after, behind

ܕܒܐܠܐܐܢܐ b'ā Pe. to seek

𐤁𐤏𐤋𐤁𐤏 ba'la lord, owner

𐤁𐤏𐤋𐤁𐤏𐤁𐤏 b'eldbābā enemy (< akkad.)

𐤁𐤏𐤁 brā son; St.cs.; 𐤁𐤏𐤁𐤏 bnayyā (pl.)

𐤁𐤏𐤁𐤏𐤁𐤏 bar 'nāšā man, people

𐤁𐤏𐤁𐤏𐤁𐤏 barṭā daughter; 𐤁𐤏𐤁𐤏𐤁𐤏 bnāṭā (pl.)

𐤁𐤏𐤁𐤏𐤁𐤏 ba'ṭ qyāmā nun

𐤁𐤏𐤁𐤏𐤁𐤏 barrāyā outward

𐤁𐤏𐤁 brā Pe. to create, 'Eṭpe.

𐤁𐤏𐤁𐤏𐤁𐤏 bārōyā creator

𐤁𐤏𐤁𐤏𐤁𐤏 brūtā creation

𐤁𐤏𐤁𐤏 brak Pe. to bend the knee, Part. Pass. blessed; Pa. bless

𐤁𐤏𐤁𐤏𐤁𐤏 burktā blessing

𐤁𐤏𐤁𐤏𐤁𐤏 btultā virgin

𐤁𐤏𐤁𐤏 bātar after

𐤁

𐤁𐤏𐤁𐤏 gbā Pe. choose

𐤁𐤏𐤁𐤏 gbāḥā bald

𐤁𐤏𐤁𐤏 gabrā man

𐤁𐤏𐤁𐤏𐤁𐤏 ga"bbārā »hero

𐤁𐤏𐤁𐤏𐤁𐤏 ga"bbārūtā heroism

𐤁𐤏𐤁𐤏𐤁𐤏 gđōlā plaits of hair

𐤁𐤏𐤁𐤏 gdeš Pe. to happen

𐤁𐤏𐤁 gāw inward; 𐤁𐤏𐤁𐤏 l-gāw men within

𐤁𐤏𐤁𐤏 gawwāyā inner

𐤁𐤏𐤁𐤏 ghek Pe. to laugh; Pa. to mock

𐤁𐤏𐤁 gēr by the way, even (< gr.)

𐤁𐤏𐤁 glā Pe. to reveal; 'Eṭpe.

𐤁𐤏𐤁𐤏𐤁𐤏 gālōyā revealer

𐤁𐤏𐤁𐤏𐤁𐤏 metgalyānūtā revelation

𐤁𐤏𐤁 glaz Pe. to take away

𐤁𐤏𐤁 gnab Pe. to steal

𐤁𐤏𐤁𐤏 gannābā thief

𐤁𐤏𐤁𐤏 g'ātā shout

𐤁𐤏𐤁𐤏 garbā leprosy; 𐤁𐤏𐤁𐤏 garbā leper

𐤁𐤏𐤁𐤏 gargar Palpel to drag

𐤁𐤏𐤁𐤏 garmā bone

ܓܡܫܡܐ *gušmā* body

ܕ

ܕ *d-* relative pronoun. who?, which?, what?; he, she, they who, that, which

ܕܒܒܪܐ *debbōrā* wasp

ܕܗܒܐ *dahbā* gold

ܕܢܐ *dān* Pe. to judge

ܕܢܐ *dīnā* judgement

ܕܝܢܐ *dayyār* to dwell

ܕܝܢܐ *medyārā* dwelling

ܕܝܠ *dhel* Pe. to fear

ܕܝܠܐ *deheltā* fear

ܕܝܡܐ *daywān* devil (< pers.); 'Etpa. to be possessed by a demon

ܕܝܢܐ *dēn* but, by the way, however

ܕܝܢܐ *dyātēqē* testament (< gr.)

ܕܝܠܐ *dukkā* place

ܕܝܠܐ *dakyā* pure

ܕܝܠܐ *dkar* Pe. to remember

ܕܝܠܐ *dmā* blood

ܕܝܠܐ *dmūtā* image

ܕܝܠܐ *dmeḵ* Pe. to sleep

ܕܝܠܐ *dem'tā* tear

ܕܝܠܐ *dmar*; 'Etpa. to wonder, to be amazed

ܕܝܠܐ *dnaḥ* Pe. to rise

ܕܝܠܐ *'adrek* 'Aḫ. to obtain

ܕܝܠܐ *draš* Pe. to dispute; 'Etpa.

ܗ

ܗܐ *hā* behold!

ܗܕܐ *hādē* this

ܗܐ *hū* he, ܗܐ *hāw* that, ܗܐ *hūyū* it is he who ...

ܗܐ *hwā* Pe. to be, to happen

ܗܐ *hī* she, ܗܐ *hāy* that

ܗܐ *hāydēn* then

ܗܐ *hayklā* tempel (< akkad.)

ܗܐ *haymen* Payel to believe

ܗܐ *haymānūthōn* faith

הללך *hallek* Pa. to go

תלללך תלללך *tahlālṭā* mockery

הללך *hālṭēn* these

הללך *hānā* this

הללך *hennōn* they (3.m.pl.), הללך *hennēn* they (3.f.pl.), הללך *hānōn* those (m.pl.)

ו

ו *w-*, *wa* and

וה *way* Oh!, woe!

והלך *wālṭē* fitting, proper

ז

זבן *zban* Pe. to buy ; Pa. to sell

זבן *zabnā* time; זבן *ba-zban* once

זדך *zādeq* it ought

זדקת *zedqṭā* alms

זוג *zāwgā* couple (< gr.)

זית *zaytā* olive tree

זא' *zā'* Pe. to be moved

זא' *za'za'* Palpel to shake

זכקת *zākūṭā* victory

זכקת *zakkāyā* victorious

זנ *znā* sort, kind (< pers.); זנ (pl.)

זר *z'ōrā* small, junior

זר *zra'* Pe. to sow

זר *zar'ā* offspring

ח

חבב *hubbā* love

חבר *habrā* friend

חד *ḥad* (m.), חד *ḥdā* one (f.)

חד *ḥdā'sar* 11

חד *ḥad b-šabbā* Sunday

חד *ḥdī* Pe. to rejoice

חד *ḥadūtā* gladness

חד *ḥdāray* around

חד *ḥdattā* new

- ܚܐܘܿܿܐܐ *ḥawwī* Pa. to show
 ܚܐܪ *ḥār* Pe. to look
 ܚܘܪܐ *ḥwārā* glance
 ܚܙܐ *ḥzā* Pe. to see; 'Eṭpe.
 ܚܙܘܐ *ḥezwā* appearance
 ܚܬܬܐܐ, ܚܬܬܐ *ḥettā, ḥettē* wheat (pl.)
 ܚܬܐܐ *ḥtāhā* sin
 ܚܝܐ *ḥyā* to live; 'Aṗ. to give life
 ܚܝܝܐ *ḥayyā* alive; ܚܝܝܐ *ḥayyē* life (pl.)
 ܚܝܠܐ *ḥaylā* strength
 ܚܚܝܡܐ *ḥakkīmā* wise
 ܚܠܝܐ *ḥalyā* sweet
 ܚܠܡܐ *ḥelmā* dream
 ܚܠܦ *ḥlāp* instead of
 ܚܠܠܐ *ḥallep* Pa. to exchange; Šaṗ., 'Eštaṗ.
 ܚܡܐ *ḥmā* father-in-law; ܚܡܐܬܐ *ḥmāhē* (pl.)
 ܚܡܡܐ *'etḥammat*; denominative 'Eṭpa. to provoke
 ܚܡܫܐ *ḥamšā* five
 ܚܡܫܐܝܬܐ *ḥamša'sar* 15
 ܚܡܫܐ *ḥumšā* one fifth
 ܚܢܐܢ *ḥnan* we
 ܚܢܝܫܐ *ḥnayšā* piglet
 ܚܣܪ *ḥsar* Pe. to insufficient
 ܚܣܪܘܬܐ *ḥassīrūtā* defectiveness
 ܚܬܐܪܐ *ḥē'rā* free, noble
 ܚܪܒ *ḥrab* Pe. to destroy
 ܚܪܪܫܐ *ḥarrāšā* magician
 ܚܐܫ *ḥaš* to suffer
 ܚܐܫܫܐ *ḥaššā* pain
 ܚܬܫܐܬܐ *ḥeššōkā* darkness
 ܚܬܐܬܐ *ḥātā* daughter; ܚܬܐܬܐ *'aḥwātā* (pl.)
 ܚܬܡܐ *ḥātmā* seal



- ܬܒܐ *tḇā* Pe. to sink; 'Eṭpe.
 ܬܠܡܐ *ṭohmā* family (< pers.)
 ܬܒܐ *tābā* good

تَبُوتْ taybūtā goodness

تَبَانْ tūbānā blessed

تُورْ tūrā mountain

تَلَلْ tellālā shadow

تَالْ talyā boy, young

تَلْ tleq Pe. to pass away

تْ en Pe. to carry

تْšā to hide

د

دْ dā hand; دْ دْ dāyyā (pl.) and دْ دْ dē (pl.) and دْ دْ dīn (pl.)

دْ byaḏ through, دْ d- because

دْ dā' Pe. to know; 'Ap.; 'Eštap.

دْ madd'ā knowledge

دْ ya^hb Pe. to give; Impf. Pe. دْ nettel

دْ yāwmā day

دْ ihīdāyā unique, hermit

دْ aylel 'Ap. to wail

دْ īled Pe. to beget; 'Etp.

دْ yallūdā child

دْ īlep Pe. to learn; Pa. to teach

دْ yulpānā study

دْ mallpānā teacher

دْ imay Pe. to swear

دْ yammīnā right hand

دْ ayneq 'Ap. to suckle

دْ īqārā honour

دْ yarhā month

دْ Īšō' Jesus

دْ īteb Pe. to sit

دْ tawtābā settler

دْ ītar Pe. to profit

دْ yattīr greater, overmuch

ه

ه' k'ā Pe. to reprove, to rebuke

ه' kē'bā pain

- ܕܢܐ *kē'nā* just
 ܕܢܐܬܐ *kē'nūtā* justice
 ܕܢܐ *kē'pā* stone
 ܕܢܐ *kaḏ* when ܡܢ *men* already
 ܕܢܐܬܐ *kaddābūtā* lie
 ܕܢܐܬܐ *kawkbā* star
 ܕܢܐ *kyānā* nature
 ܕܢܐ, ܕܢܐ *kol* every, all
 ܕܢܐ *klilā* crown
 ܕܢܐܬܐ *šaklel Šap̄.* to finish; 'Eštaḫ. Pass. (< akkad.)
 ܕܢܐܬܐ *kalbā* dog
 ܕܢܐܬܐ *kenpā* wing
 ܕܢܐܬܐ *kenšā* multitude of people
 ܕܢܐܬܐ *kespā* silver, money
 ܕܢܐܬܐ *kṣar Pe.* to deny
 ܕܢܐܬܐ *karkā* city
 ܕܢܐܬܐ *karmā* vineyard
 ܕܢܐܬܐ *karsā* belly
 ܕܢܐܬܐ *krestyānā* Christ (< gr.)
 ܕܢܐܬܐ *'etkaššāp̄ 'Etpa.* to pray
 ܕܢܐܬܐ *kṭab Pe.* to write; 'Aḫ. to compose
 ܕܢܐܬܐ *kṭābā* book, handwriting
 ܕܢܐܬܐ *kātōbā* writer
 ܕܢܐܬܐ *kātōbūtā* art of writing
 ܕܢܐܬܐ *makṭbānā* autor
 ܕܢܐܬܐ *taktūšā* conflict, fight

ܕ

- ܕܠ- *l-* to, for
 ܕܠܐ *lā* not; ܕܠܐ *d-lā* without
 ܕܠܐ *lebbā* heart
 ܕܠܐ *lḫeš Pe.* to put on
 ܕܠܐ *lḫūšā* clothings
 ܕܠܐ *šalheḫ Šap̄.* to inflame
 ܕܠܐ *lāw* no, not
 ܕܠܐ *lwā* to accompany
 ܕܠܐ *luqbal* vor, against, facing

لَوَاتْ lwāt with, near

لَحْمًا laḥmā bread

لَايْت layt there is not

لِ'el above

لِپُوت l̥pūt according to, corresponding

لَشَّانًا leššanā tongue, language

م

مَا mā; مَاْنَا mānā what?

لِمَاْنَا l-mānā why?

مَاْ mā' 100

مَاْتَيْن mā'tēn 200

مَابُ'ā mabū'ā spring

مَدِيْنَة mādī'ntā city, town

مَدْدَم meddem something

مَيِّت mīt Pe. to die; 'Aḫ. to kill

مَاوْتَا mawtā death

مَيِّتْ لَ meṭṭol because of

مَḤṢŪLā maḥṣŪlā storm

مَيَّيْ mayyā water

مَيِّكْ mēkkēl from that time, thence; مَيِّكْ mēkkā from this place

مَكْكَكْ makkīkā humble

مَكْكَكْ كُتْ makkīkūtā humility

مَḤṢŪLā maḥṣŪlā offence

مَلَا'kā mala'kā angel

مَلْلَتْ mellāt word

مَلَّل mallel Pa. to speak, to talk

مَلْ mlā Pe. to be full; Pa.; 'Aḫ.

مَلْكَ malkā king; مَلْكَتْ malkāt queen

مَلْكَوْتْ malkūtā kingdom

مِنْ men from

مَنْ man who?

مَا mā, مَنْ mān, مَاْنَا mānā what?

لِمَاْنَا l-mānā why?

مَانْ mānā Pa. to arrive

مَسَّان msānā shoe

مَرْمَر marmar Pa. to embitter

ܡܪܐܡܐ *mārā*, ܡܪܝܐ *māryā* Lord, God; ܡܪܝܝܐ (pl.) and ܡܪܝܐܢ (pl.)

ܡܪܬܐ *mārtā* Lady; ܡܪܬܐ (pl.)

ܡܫܘܠܬܐ *mšulḥā* measure

ܡܫܝܗ *mšīḥā* Christ

ܡܬܠܐ *matlā* parable

ܢ

ܢܐܝܢ *nē* I beg!

ܢܒܝܐ *nḇyā* prophet

ܢܓܓܐ *naggeḏ* Pa. to scourge

ܢܓܓܝܐ *naggīrā* patient

ܢܗܗܝܐ *nahhīrā* light

ܢܗܝܐ *neḥā* glittering

ܢܬܐ *nṭar* Pe. to keep; 'Eṭpe. and 'Eṭpa. Pass.

ܢܘܕܐ *nuḡrāyā* foreign

ܢܘܕܐ *nakrī* to estrange

ܢܡܫܐ *nāmōsā* law (< gr.)

ܢܫܐ *nsab* Pe. to take

ܢܫܐ *nṣal* Pe. to fall down

ܢܫܐ *nṣaq* Pe. to go out; 'Aṣ.

ܢܫܐ *nāṣšā* soul, self

ܢܫܐ *nqep* Pe. to accompany

ܢܫܐ *nšaq* Pe./Pa. to kiss

ܫ

ܫܒܐ *sābā* old man/woman

ܫܒܐ *sḇal* Pe. to carry

ܫܒܐ *sḇar* Pe./Pa. to hope; 'Eṭpe.

ܫܒܐ *sabrā* hope

ܫܒܐ *sḇartā* The Gospel

ܫܒܐ *msaybrānūtā* patience

ܫܒܐ *saggi* 'ā much, many

ܫܒܐ *sḡeḏ* Pe. to bow oneself; 'Eṭpe. Pass.

ܫܒܐ *sḡap* Pe. to injure

ܫܒܐ *sḡar* to set in order

ܫܒܐ *shed* Pe. to witness

ܫܒܐ *sām* to put

سَاطَانَا *sātānā* Satan

سَاجِلَا *saklā* foolish

سَاجِدَا *'Ap.* to play the fool; *'Etpa.*

سُكَّالَا *sukkālā* meaning, sense

سَكِّينَا *sakkīnā* knife

سَاسِلَا *'estlī 'Etpa.* to be thrown away

سَلَقَا *sleq Pe.* to go up; *'Ap.;* *'Etpa.*

سَمَالَا *semālā* left hand

سَپَرَتَا *sṗī"ttā* ship

سَپَرَا *seprā* book

سَپَرَا *sāprā* scribe

سَاطَرَا *sattar Pa.* to cover; *'Etpa.*

سَاطَرَا *settārā* protection

د

دَاجِدَا *'baḡ Pe.* to make; *Šap.*

دَاجِدَا *'bāḡdā* action, work

دَاجِدَا *'abḡdā* slave

دَاجِدَا *ma'bāḡdā* sorcery

دَاجِدَا *'abbītā* thick, heavy

دَاجِدَا *'damḡā* until

دَاجِدَا *'dar Pe. Pa.* to help

دَاجِدَا *'āḡōrā* helper

دَاجِدَا *ta'ḡīrā* help

دَاجِدَا *'ēttānāyā* ecclesiastical

دَاجِدَا *'ubbā* bosom

دَاجِدَا *'a'īq 'Ap.* to annoy

دَاجِدَا *'āqtā* sadness

دَاجِدَا *'ezzā* goat

دَاجِدَا *'aynā* eye, fountain

دَاجِدَا *l'ēn* in full view of

دَاجِدَا *'al* on, because of

دَاجِدَا *'al Pe.* to enter

دَاجِدَا *'ellāyā* upper

دَاجِدَا *m'alyā* eminent

دَاجِدَا *'ālmā* eternity, world

دَاجِدَا *'laymā* young man; دَاجِدَا *'laymā* young girl

- ʾam with
 ʾammā people
 ʾmaḍ Pe. to be baptized
 ʾammūdā pillar
 ʾamlā labour, trouble
 ʾānā small cattle
 ʾnā Pe. to answer
 ʾesrā 10
 ʾqārā dust
 ʾesbā herb
 ʾuqbrā mouse
 ʾeqqārā root
 ʾqarḥā scorpion
 ʾrubṭā Friday
 ʾraq Pe. to flee
 ʾaššīn strong
 ʾatted Pa. to prepare
 ʾattīrā rich

٥

- pē'rā fruit
 paḡrā body
 pāš Pe. to remain
 plaḡ Pe. to divide; ʾEṭpa.
 pelḡā half
 plah Pe. to serve, to work
 pnā Pe. to return; Pa. to answer
 pqaḍ Pe. to order
 puqdānā order
 pra' Pe. to reward
 paršōpā face, countenance (< gr.)
 praq Pe. and ʾAḡ. to save
 pārōqā saviour
 praš Pe. to separate
 pšīttā the Pshitta, Simple Version
 petḡāmā word (< pers.)
 pṭakrā idol (< pers.)

ש

שָׁבַד *šbā* Pe. to wish

שָׁדַד *šād* to hunt, to fish

שָׂיִיב *šāyyāb* fishing

שָׂדַד / שָׂדַד *šēd* / שָׂדַד *šē'd* beside, next to

שָׁלַמָּה *šalmā* image

שְׁלֹטָה *šlōtā* prayer

מ

מָבִיב *qabbēl* Pa. to receive

מָדַם *qdām* before

מָדַמְיָתָה *qadmāytā* first

מָדִישׁ *qaddīš* Pa. to sanctify

מָדִישׁ *qudšā* sanctuary

מָדִישׁ *qaddīšā* holy

מָם *qām* Pe. to stand up; 'Ap.; 'Etp.

מָמָה *qyāmā* standing

מָתַל *qṭal* Pe. to kill

מָתְמָה *qetmā* ashes

מָלָה *qālā* voice

מָלִיל *qallīl* light, little

מָלְקֵל *qalqel* Palpel to throw into confusion

מָנָה *qnā* Pe. to earn

מָנְיָנָה *qenyānā* possessions

מָנְמָה *qnōmā* self, nature

מָנַף *qnaṭ* Pe. to fear

מָרָה *qrā* Pe. to read

מָרֵב *qreḅ* Pe. to come near

מָרְיָה *qrītā* village, field; מָרְיָה *quryā* (pl.)

מָשָׁה *qšā* hard

מָשְׁיָה *Quššāyā* hardening

ד

דָּבַר *rabbā* great

דָּבַר *rbā* Pe. groß to grow up

דָּבַר חֲמִישָׁה *rab knūštā* leader of the synagogue

דָּאָה *raḡ* Pe. to desire

- ܠܝܓܠܐ *reḡlā* foot
 ܠܓܡܐ *rḡam* Pe. to kill by stoning
 ܠܓܝܫܐ *rḡeš* Pe./'Aḡ. to be aware of
 ܠܕܩܦܐ *rḏaḗ* Pe. to pursue
 ܠܪܗܒܘܢܐ *rahbūnā* earnest
 ܠܪܗܬܐ *rhet* Pe. to run
 ܠܪܗܐ *ruhā* wind, spirit
 ܠܪܡܐ *rāmā* high
 ܠܪܗܡܐ *rhem* Pe. to love; 'Eṭpe.; 'Eṭpa.
 ܠܪܗܡܐ *rāhmā* friend
 ܠܪܗܡܐ *rḥūmā* loved
 ܠܪܗܩܐ *ruhqā* afar
 ܠܪܫܐ *rēšā* head
 ܠܪܟܬܝܩܐ *rakkīkā* soft
 ܠܪܟܬܝܩܐ *rukkākā* softening
 ܠܪܡܐ *rmā* Pe. to throw
 ܠܪܡܐ *rnā* Pe. to think
 ܠܪܝܢܐ *re'yānā* thought, idea
 ܠܪܫܐ *ruš'ā* impiety
 ܠܐܪܬܐ *'artī* 'Aḡ. to admonish

ܐ

- ܠܫܐ *š'ēl* Pe., Pa. to ask; 'Eṭpe.
 ܠܫܐ *šu"ālā* question
 ܠܫܒܬܐ *šabbtā* Saturday
 ܠܫܒܬܐ *šabbah* Pa. to praise
 ܠܬܫܒܘܬܐ *tešbohtā* glory
 ܠܫܒܬܐ *šab'ā* seven
 ܠܫܒܐ *šbaq* Pe. to leave
 ܠܫܘܐ *šwā* Pe. to be equal
 ܠܫܘܪܐ *šawzeḗ* Šaḡ. to deliver; 'Ešṭaḡ. Pass. (< akkad.)
 ܠܫܘܪܐ *šuḥdā* bribery
 ܠܫܘܩܐ *šūqā* street
 ܠܫܩܐ *'eškaḥ* Pe. to find, to be able
 ܠܫܩܐ *mašknā* place of dwelling
 ܠܫܩܐ *šallītā* strong
 ܠܫܩܐ *šlāmā* peace

ܫܠܠܡܐ *šullāmā* completion

ܫܡܐ *šmā* name; ܫܡܐܗܬܐ *šmāhātā* (pl.) and ܫܡܐܗܐ *šmāhē* (pl.)

ܫܡܝܐ *šmayyā* heaven

ܫܡܐܐ *šmaʿ* Pe. to hear

ܫܡܫܐ *šemšā* sun

ܫܡܡܐ *šammeš* Pa. to serve

ܬܫܡܫܬܐ *tešmeštā* ministry, service

ܫܢܐ *šaʿnā* year; ܫܢܝܐ *šnayyā* (pl.) and ܫܢܝܢ *šnīn* (pl.)

ܫܢܝܐ *šnāyā* insanity

ܫܐܬܐ *šāʿtā* hour

ܫܐܠܐ *šōlā* coughing

ܫܦܝܪܐ *šappīrā* beautiful

ܫܩܐ *šqal* Pe. to take

ܫܪܐ *šrārā* truth

ܫܪܪܐ *šarrīrā* true

ܫܪܪܐ *šarrar* Pa. to be proved

ܫܪܒܬܐ *šarbṭā* family

ܫܬܐ *štā* six

ܫܬܝܢ *štīn* 60

ܫܬܝܐ *ʿeštī* Pe. to drink

ܡܫܬܝܐ *maštyā* drink

ܫܬܝܩ *šteq* Pe. to be still

ܐ

ܬܒܐ *tḅar* Pe. to break; ʿEṭpa.

ܬܚܬ *tḅuṭ* under

ܬܠܡܝܕܐ *talmīdā* disciple

ܬܠܡܕ *talmed* to teach

ܬܠܬ *tlāṭ* three

ܬܡܝܗܐ *tmīhā* amazed; ܬܡܝܗܬܐ *tmīhātā* (pl.)

ܬܡܡܐ *tammān* there

ܡܬܩܠܐ *maṭqālā* weight

ܬܪܝܢ *trēn* two

ܬܪܝܢܐ *trāyānā* second

ܬܪܢܓܠܐ *tarnāḡlā* rooster (< akkad.)

ܬܪܐ *tarʿā* door, gate

ܬܪܫ *traš* Pe. to direct

תֵּשַׁבֵּן *teš'á* nine

Abbreviations

'Aḫ.	'Aḫ'el
Adj.	adjective
Adv.	adverb
akkad.	Akkadian
Act.	active
arab.	Arabic
c.	(genus) communis
'Eṣṭaḫ	'Eṣṭaḫ'al
'Eṣṭaḫ.	'Eṣṭaḫ'al
'Eṭpe.	'Eṭp'el
'Eṭpa.	'Eṭpa''al
'Ettaḫ.	'Ettaḫ'al
emph.	emphatic
f., fem.	feminine
gr.	Greek
hebr.	Hebrew
Imp.	imperative
Impf.	imperfect
Inf.	infinitive
C	consonant
m., masc.	masculine
No.	number
O	object
ES	East Syriac
Pe.	P'al
Pa.	Pa''el
Part.	participle
Pass.	Passive
pers.	Persian
Pf.	perfect
Pl., Pl.	plural
Pron.suff.	pronominal suffix
S	Subject

Saḫ.	Saḫ'el
Šaḫ.	Šaḫ'el
sg., Sg.	singular
St.abs.	Status absolutus (=absolute state)
St.cs.	Status constructus (=constructed state)
St.emph.	Status Emphaticus (= emphatic state)
Suff.	Suffix
trad.	traditional
V	verb
v	short vowel
ṽ	long vowel
WS	West Syriac

List of Symbols

I, II, III	1., 2., 3. radical
<	developed from
>	developed into
*	reconstructed form
→	see cited section number (→ ...)
//	denotes phonemic vocalisations
[]	denotes phonetical pronunciation
-	denotes a naturally long vowel
Ø	zero morpheme

Abbreviations of biblical books

Old Testament

Gn	Genesis
Ex	Exodus
K	Kings

New Testament

Mt	Matthew
Mk	Mark
Lk	Luke
Jn	John
Ac	Acts
Rm	Romans
Cor	Corinthians
Heb	Hebrews
Tm	Timothy

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